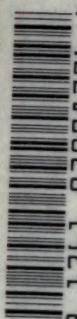


THE PILGRIMS PILOT



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BY
REV. W. G.

KETCHESON





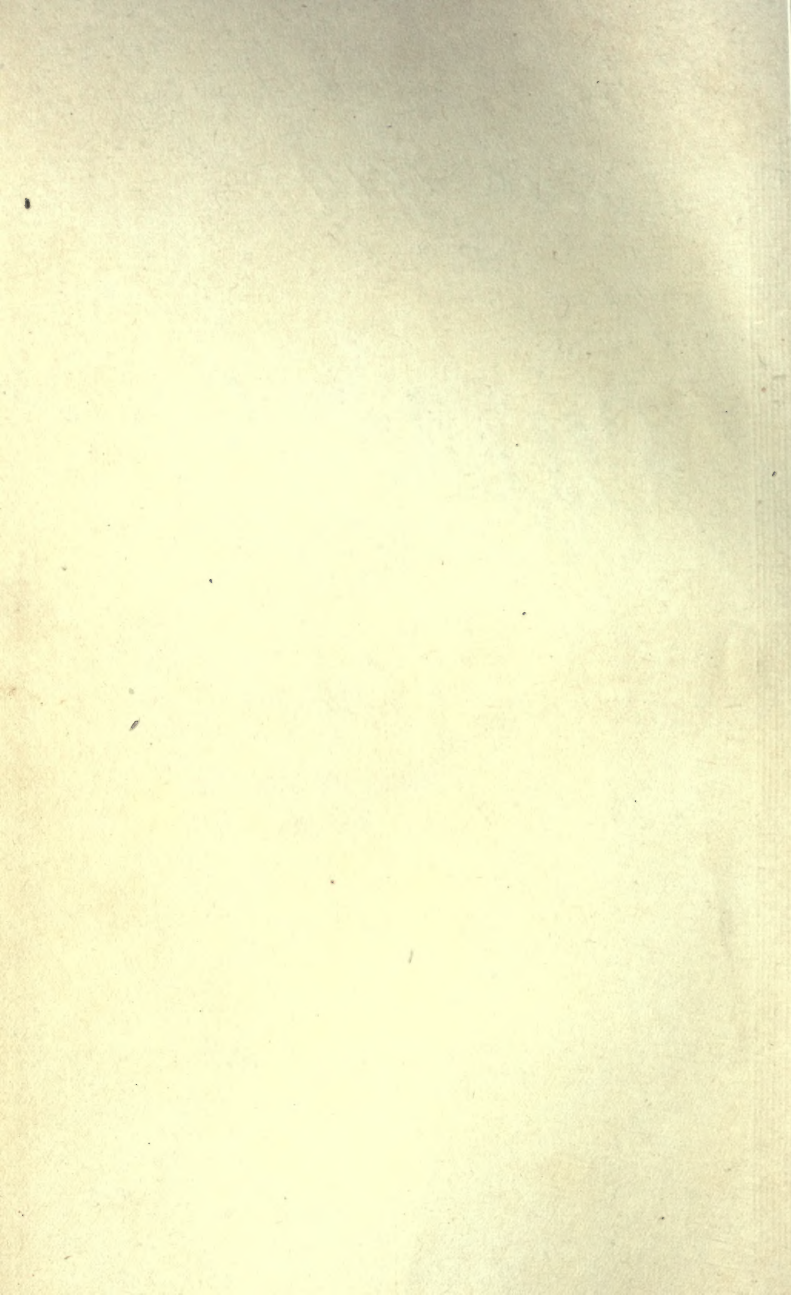
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For Christ and the Church
W. G. Hetcheson

THE PILGRIM'S PILOT

A COMPREHENSIVE TREATISE ON
RELIGIOUS SUBJECTS

EMBRACING TWENTY-SIX CHAPTERS.

BY

REV. W. G. KETCHESON

PREFACED BY

REV. S. A. YORK.

AUTHOR'S PERMANENT ADDRESS

DELORAINÉ P.O., - - MANITOBA, CANADA.

Entered according to the Act of the Parliament of Canada, in the year of our Lord nineteen hundred and ten, by Rev. W. G. Ketcheson, at the Department of Agriculture.

Brief testimonials will be thankfully received from those who derive special benefit.

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PREFACE.

One of the greatest character-moulding agencies in operation to-day throughout our land may be found in the literature which is being scattered with such wonderful impetus.

Bookstores, book agents, Sabbath school and other libraries abound, and are within reach of the masses. Still, despite this fact, we fear it may often yet be said, "My people are destroyed for lack of knowledge."

One has only to peruse the pages of this volume by the Rev. W. G. Ketcheson, and compare it with many books now in circulation, to be fully convinced of the pressing need of such a work as is here presented. While fictitious literature abounds on every hand there is little matter dealing with the essential doctrines of the Word of God, and questions pertaining to the ethical side of every-day life.

How often the minds of the reading public, and especially the youth of our land is drawn from the truth by the unreal pictures which are drawn for them by these writers of romance. Sad to say this often begins with their education in Public Schools, where fables and myths seem to take the place of more substantial matter, which should serve to fit the youthful mind to grapple with the problems of every-day life in after years.

The familiar lines of the poet,

"Life is real, life is earnest,
And the grave is not its goal."

remind us of the folly of dealing in the unreal and fleeting.

God's design in regard to us is, not that we should live in myths and fiction, but that we should love Him with all our hearts, and serve Him by serving our fellowmen. To do this requires that we should have a knowledge of God, of our fellow-men,—their need and their danger, as well as the knowledge of the provision which has been made to meet these circumstances. Brother Ketcheson has done much to meet this demand in the wide range of subjects from which he has written and dealt with so efficiently.

Evangelical Repentance, Saving Faith, Regeneration, etc., are subjects of vital importance and when clearly set forth are of inestimable value in helping anxious souls into definite experiences of the saving grace of God. These, the Author has treated from various standpoints and has ably sustained his reasoning from Scripture and experience. His exposition of such subjects as, Parental Responsibility, Divorce, Matrimony, Baptism, and other miscellaneous subjects will also prove very instructive and inspiring.

We feel fully assured that the readers of this book will derive untold benefit from a careful perusal of its pages; and earnestly hope and pray that its contents may reach many homes, and its truths bear fruit in many hearts to be reproduced in an abundant harvest for the glory of God.

S. A. YORK.

A BISHOP'S TESTIMONY.

The Author of this book undertook much, when he started to make a companion for Pilgrims, from the foot of the Cross to the Pearly Gates. He has kept close to Pilgrim all along the way, and has shown him the narrow road.

It is a very excellent chart for those who have started for the Eternal City. The Pilgrim who will follow it, will not have any trouble finding the way. There will be times and places where it will be necessary for him to pray very much.

The Author has not failed to make it known to every Pilgrim, who will read this book, what he must do to reach the haven of eternal rest. There are a number of very excellent chapters in it; and clear teaching for those who are desirous of knowing the whole truth as it is in Jesus.

Every Pilgrim should hail with joy and delight, the publication of such a book in this age, when there is so much fiction and light reading matter. The Pilgrim who reads this book will have a stronger mind, and will receive much light and inspiration to help him on his journey.

Men who write and publish such books, should have the sympathy of the Christian public, to such an extent, as to secure to them an extensive sale, and a wide circulation. It means much to circulate good books, where the ground is so completely covered with

fictitious matter. All Christian people should help. No Christian is justified in being indifferent about the circulation of good books.

AUTHOR'S INTRODUCTION.

With pleasure we lay down our pen, and arise from our desk, with a deep feeling that many will welcome the visitation of the little volume we place in circulation.

A consolation surrounds us in the fact, that we have greatly enjoyed the presence of the Holy Ghost in the task of combining the words which constitute these pages. We sincerely trust the same will prove a blessing and inspiration to our readers, which will correspond with the thought and prayer with which it has been written.

While we do not represent it as an exhibition of literary talent and accomplishments which glitter with rhetorical finish and elegant composition.—Still we trust it is sufficiently such, as to make it pleasant reading for all classes of people. The object of our writing has been for a higher purpose than this, viz., to gather food for the souls of men. We sincerely believe that our readers will easily perceive the necessity of the publication we hereby present, when they become acquainted with its true merit, as a clear, strong, uncompromising treatise on the principal subjects of Christianity. We entertain a strong confidence that it will prove interesting and edifying to many thousands of our race.

We acknowledge the sentiment to be deep and strong, perhaps more so, than some would desire—

but we have met with so much weak, fictitious literature, which is proving injurious to the Church, that we have no desire to be guilty of a similar publication.

This is not a denominational volume. There is no particular sect or creed eulogized or condemned in its pages. It has for its basis something of greater importance than ecclesiastical signatures or sectarian polity: it is founded on the Word of God. By it (not by our church relationship) we shall be judged in the last great day.

The present volume consists of twenty-six chapters on various subjects. We have not sought to be quarrelsome with our readers in the writing of this contribution, and we know no reason why our friends should disagree with us in the reading of it. Should some, whose experience, teaching and former training, has been different from ours, and the general teaching contained within the present covers, feel unable to accept certain parts, we kindly ask such, not to throw away the whole book for the sake of one page, or a few lines somewhere in it, which you feel unprepared at present to accept. This volume has not been written at random, but with much prayer and patience, and it should be read in the same spirit.

We hope our purchasers will do justice to themselves and to us, by giving this volume a careful reading; then, if some parts appear to be chaff, let that part stand. Some day you may see differently, and for the present, gather up what you realize to be the wheat.—Even fowls are wise enough to do this!

We fully believe that none will peruse this work without finding, at least, one chapter which alone will

repay them for the few cents of outlay in the purchase thus made.

Remember, in purchasing this book, you help yourself.—What is of more profit to anyone, than that which helps him to heaven? Besides, you help us to pay our bills relative to this laborious and expensive production. By us placing several thousand dollars' worth of these books on the market, no one could expect our liabilities to be small; this has to be met by the small returns of individual sales.

This work, we trust, will be found, not to be a case of fruit with the best samples on the top. We expect the farther it is read, the better it will be found.

In examining our manuscripts, we find we have much matter for one volume; but, rather than divide it into two, we are using an extra quality of thin paper in order to reduce the bulk. Also, we are covering part of the common marginal space with the print. This is all to the advantage of the purchaser, which should not be overlooked. Do not consider our book small for the price, because it is neatly bound, but, compare the number of pages, and the size of the printed space with other books, and it will be found, that there is no room for complaints.

Any good book, relative to price, is a fortune for almost nothing.—Just what many people are looking for, but do not realize it when they meet with it. In a work like we are introducing, one would be a year in writing and preparing it for the press. In other occupations, a six hundred dollar recompense would be expected. Then, such a book is also the product of previous years of experience and study. It would be very low to place the value of this at four hundred

dollars. To pay for this production at the same rate we pay for hired help and many other things, we would pay one thousand dollars for it. Just think, then, of obtaining such a work, the product of a whole year's labor, and several years of study and experience, for half the wages of a day of common labor. What then is it that reduces the price so much? It is the advantage of a large circulation. By us publishing and selling several thousand copies, you can obtain a thousand dollar book for one dollar, in good cloth binding. And, while the price of such a work is so reduced by circulation, it does not alter or reduce the benefit or value of the book whatever.—Is not our statement true? “A good book (or a quantity of any good literature) relative to price, is a fortune for almost nothing.”

This book is intended for the homes of the people, and every home should possess one. It will be necessary for any agent or purchaser to obtain special permission from the Author to place it in a public library of any sort.

ANALYSIS.

CONTRITION.

CHAPTER I.

The Holy Spirit convinces—Paul's contrition—Prevenient grace—Humility—Amendment—Deeply rooted—A dignified beggar—Repentance—Negative repentance—Geo. Whitefield and brother—Exhortation—Death-bed repentance—The sentenced criminal—A voyage—Eleventh hour case—Thief on the cross—Minister's dream of devils' consultation—Once day, now night—Entreaties.

FAITH.

CHAPTER II.

Introducton—General faith—Saving faith—Poetry—Faith, without works—Faith, a substance—Faith, a spirit of prayer—Language of faith—Effects of faith—Wrong beliefs—Active faith—Faith, develops experience—Doubts—Faith, subject to trials—Feelings—Get the right start—Penitent faith—Dead trust—Poetry.

REGENERATION.

CHAPTER III.

Definitions—Repentance—Faith—A general view of regenera-

tion—Regeneration, read reformation—Inconsistencies—Beginning of sanctification—Why sinners are called sinners—J. Wesley—Little sins—Keeping regenerated—Poetry.

ACTIVITY.

CHAPTER IV.

Introduction—The mind active—Goodness—Knowledge—Saving the lost—To visit the denominations—Diminished experiences—Personal responsibility—A sign—Public responsibility—Shiftless business men—Care of meeting house—Activity in services—Altar services—Testimonies—Singing—A real business—The busy mothers—Trials—J. Wesley—Family prayer—Poetry.

GRIEVING THE HOLY SPIRIT.

CHAPTER V.

Introduction—The Christian's guide—**Self-indulgence**—**Talkativeness**—Recipe for tattlers—**Horse trading**—Other exchanges—**Fanatical impressions**—Safe guidance—John Wesley—Divine impressions—Called by Satan to preach—**Compromise**—False prophets—The laity—The family circle—Salvation, both unity and division—The business yoke.

INBRED SIN.

CHAPTER VI.

Origin—Man, a compound being—Free-will agency—Binney—Image of God—Satan's fall—Garden of Eden—Adam's fall—Sin, a foe—Creeds—The Corinthians—Infants in eternity—All effected—Doctrines of widespread—Enmity—Conclusion.

CHRISTIAN PERFECTION

CHAPTER VII.

Introduction—Not gradual work—Holiness—The world's standard—Holiness described—Growth—Attaining to—Established—Assurance—Is definite—Infallibility—Absolute perfection, etc.—Initial sanctification—Active faith—Description—Controversy—Doctrine established—For this life—not at death—Holiness and regeneration—Seventh chapter of Romans—The sixth chapter—Paul's prayer—Poetry.

CHRISTIAN PERFECTION.

CHAPTER VIII.

Introduction—**Negative side**—Repentance of inbred sin—Submission—Entire consecration—Faith—Being dead—The operation of the Spirit—Sincere, but wrong—Need of the experience—**Positive side**—Filled—Be perfect—Love and fear—Husband's love to wife—Loving with whole heart—**Different branches of fear**—Want—Man fearing spirit—Of death—Of calamity—God's love—Men as trees walking—Teachableness—Fanaticism—Doctrines—Not optional—Veil rent—Eleven apostles' experience—Perfection—J. Wesley's views—Unbelief—J. Wesley's ten propositions—Closing questions—Poetry.

OF ONE ACCORD.

CHAPTER IX.

Uniformity in life—Christian unity—Misunderstandings—Religion, ends fighting—Are we to our privilege?—Ignoring official authority—Discord—The military army—The Japan-

ese—Anarchists—Mistakes of ministers—Keeping in order—
Fellowship—Overbearing familiarity—Being of one mind—
Paul and Barnabas—Infirmities of the flesh—Three students
—Extensive effects—Closing thoughts.

ASSURANCE

CHAPTER X.

Inward assurance—Present assurance—Mistakes of workers—
True penitence—Bright assurance—Inconsistencies—J. Wesley—
Unaffected by death—The Holy Ghost—The direct witness—J. Wesley's definition—The assurance within—Baxter
—The operations of the Spirit—Is assurance here, or at the judgment?—The source of conviction—Man, can assure man
—Presumption—Conclusion—Poetry.

SOUL-WINNING POWER.

CHAPTER XI.

Definition—Description—Is repeated—Similar to medical treatment—Gives courage—Power of man—Culture—Enduement of power—A teacher—Experience of the apostles—Cornelius
—D. L. Moody—Stephen—Greater Power than at Pentecost
—Paul's speech—Cause of weakness—Power for service—
An imaginary mill—Necessity of obtaining—Jesus anointed.

SUGGESTIVE THOUGHTS.

CHAPTER XII.

Faith—The tongue—Compromise—Infidelity—Humility—Trials
—Filled with the Spirit—Good works—Salvation—Rebellion
—The holy life—Inconsistency.

THE CHURCH MILITANT.

CHAPTER XIII.

Introduction—Holy war—Like the ark—God's work never fails—Satisfied, when we have done our best—Why God leaves the holy on earth—Slothfulness—The backslider—Must do unpleasant things—Sanballatt—Fervent love—A warfare—Whole armour—Foolish bashfulness—The greatest skill—Activity—Religious arguments—Preaching the truth—Dr. Lyman Beecher—Henry Ward Beecher—Real business—Laziness—Praying for foreign missions—Hinderance, instead of help—U. S. Evangelist's opinion—David a king and a slave—Hypocritical testimonies, etc.—How to prevent a revival—How the lost are found—Telling yarns about others—The Christian Church has the world at her feet—Opposition—Bigotry—Different church men about the cross—Martyred in reign of Henry VIII.—Restitution and reconciliation—Those we have aught against—Those who have aught against us—Bringing all to the altar—The powers of man—Entreaty—Poetry.

PARENTAL RESPONSIBILITY.

CHAPTER XIV.

Introduction—The Bible our guide—Clarke's note—Early impressions—Obedience to parents—Susannah Wesley—J. Wesley—Allowing disobedience—Parents need grace—The use of the rod—Scripture quotations—Sins transmitted—Holy education of children—Denominations have ceased—One daughter—Public school—Susannah Wesley—Earnestness—The Catholics—Are Christians to begin on—Holy parents raising Satan a family—Continual harping—Child-

ren and revivals—Sam Jones—The company of children—
 Mothers feeding children's pride—Not only restrained, but
 taught—Willing property—Most beautiful thing on earth—
 The brightest lights—Conclusion.

WORLDLY CONFORMITY.

CHAPTER XV.

Introduction—Living in luxury—The Church and the world—
 Evil developments in business—Cheating—Debt—**Dress**—
 Not modest—Corsets—Example of Indians—Hair—**Men**
 vain, too—Paul same as Peter—Fashions, not good taste—
 Scotch minister—Inwardly and outwardly—J. Wesley—
 What does style say to observers?—Health—Double sinners
 —Peek-a-boo dressing—**Concerts**—Sacrificing the tithe bless-
 ing—Cause of spiritual dearth—Amusements, the leading
 things—Peter and John in prison—Be not conformed—The
 Church walking with the world.

WISDOM.

CHAPTER XVI.

Definition—Is a gift of God—The wisdom of Solomon—Daniel
 —Queen of Sheba—Wisdom of the world—Paul's assertion
 —Wisdom which winneth souls—Divine and human nature
 —What people think of us—Undue haste—Personality—The
 stylish lady—The bunch in the Church corner—A cause for
 everything—Neglect of duty—Scolding people into religion
 —feeding sheep and lambs—Milk food—Enforcing discipline
 —Wisdom of few—The people spoil the preacher's sermon
 —Variety in testimonies—Testifying at random—Lightness

in singing—Bad manners at church—Fanatical stare—Book agent.

PRAYER.

CHAPTER XVII.

Definition—Description—Essential—A duty—What it does—What it is—Earnest prayer—The spirit of prayer—Beautiful prayers—The four elements—Always in order—Dr. Boerhaave—Private prayer—Praying for revivals—Forms—Fervent prayer—Voice—Prevailing prayer—Ministers—Selfishness—Effectual prayer—Human instrumentality—Moses prevailed—Intercessory prayer—Knox—New fields—Public prayer meetings—Union in prayer—Conclusion—Poetry.

THE CHURCH OF GOD.

CHAPTER XVIII.

Scripture names—Two sides of the river—The real Church—Sectarian strife—J. Wesley's dream—Sects, an earthly institution—Origin of sects—Have good discipline—The pitiful non-sectarian—Wanting wisdom of this world—**Music**—David—Amos—Clarke's note—Early Methodist revivals—A spiritual church needed—Church described—The union of Church above and below—Some members weak—Childhood membership—Spurgeon—Boy to wait six months—Closing remarks.

TEMPERANCE.

CHAPTER XIX.

Introduction—Drunkenness—J. Wesley—Effects of alcohol—Slow form of suicide—U. S. A. example—Sam Jones—Intemperance—Clever young man last year—A bushel of corn—What a barrel of whiskey contains—**Tobacco**—Smoking—Denounced by Catholics—By physicians—By chemists—Nicotine—Physicians' testimonies—Percentage that use it—Reasoning—Walking advertisements—The boys—Discussion—The Bible on the subject—**Tea and coffee**—Tea tippling.

MONEY AND THE GOSPEL

CHAPTER XX.

Introduction — Tithing — Abraham — Jacob — The Children of Israel—Tithing system—Was a command—Old dispensation—Tithes needed—New Testament—Tithing still in force—Justice—Old Testament—No income—Should know our duty—The spiritual benefits of tithing—First tithe—Malachi—Tithing not free-will offerings—Poverty no disgrace—Lost three cows—Obtained eight barrels—Great men—The Scriptures—Thou fool—Money good when used good—Church work to heart—Robbery—What depends on the tithe—Early Christian Church—Withholding, reaps injury—Giving, the highest privilege—Mode of tithing—The minister's support—Should have system—Physicians, lawyers, etc—Priests had to leave the ministry—Difference in application—God's care for us—Objections—Old and New Testaments—Keeping no account—The washer-woman—Money saved by religion—Average income—Give more to missionaries—Conclusion.

MISCELLANEOUS SUBJECTS

CHAPTER XXI.

The Sacraments — The Lord's Supper — **Baptism** — Moses sprinkled—The context of Scripture—St. Paul sprinkled—Baptism of John—Jordan—Baptisms of water and fire the same—John at Enon—at Bethabara—Jesus Baptized by John—Israel in the Red Sea—The Day of Pentecost—The church—Customs—The Philippian jailor—Cornelius—Sixth Chapter of Romans—Infant Baptism—Peter Cartwright—Five families—Different climates—The sick—Prisoners—Uneasiness—Immodesty—**Premillennialism**—Introduction—Comment on Rev. 20—Had limited spread—The tenth century—Matters taken literally—The mediatorial reign—Not in harmony with the coming of the Lord—Scripture quotations—**The Christian Sabbath**—Differs from Jewish Sabbath—Different things changed—The Lord's resurrection—Change of the calendar—No variation from creation—Travelling around the world—Eight million Eskimos—Leap year—Easter—Different reckoning of days—Not seventh day of the week—None fully observes Jewish Sabbath—Practice of the Apostles—St. Paul's Sabbath—Clarke's note—How the Sabbath was changed—**Feetwashing**—Hobbyists—Not a third sacrament—Humility—Clarke's note—**Speaking in "Other tongues"**—Introduction—Acts 2—Discernment of spirits—Gifts and imitations—Jesus never spoke in "Other tongues"—What worthy divines missed—The Bible evidence—Speakers not knowing their own tongue—The Bible settles the subject—**The insurance principle**—Introduction—Life insurance—The companies that prosper—Three ways of gaining money—which, the greater thief—Many companies fail—Secret lodges—Wording of policies—

Good principle—Effects on rich and poor—Murders and suicides—Fire and other insurances—Scripture which agents do not use.

THE BROAD WAY.

CHAPTER XXII.

None righteous—Prof. Stuart—**Sabbath desecration**—The two worst sins—Fourth Commandment—Purpose of the Sabbath—Sunday visiting—Riding trains and street cars—**Skating rinks**—Ready pit-falls—Girls from twelve to sixteen—Maternity hospitals—Police of Coney Island—**Dancing**—Description—Much liberty—N.Y. newspaper—Social dancing—Foolish parents—Girl at first dance—Three exercises of ball-room—Sexes dancing separately—Disguised fiends—Dress of the ladies—Leads to divorce—Drink, the bridge to crime—Woman, naturally respectable—Man, naturally kind to womanhood—Continental spread of evil—The aristocracy—Mock marriages—Advertising for stenographers—Why girls continue in shame—The church and parents—Vice in boyhood—**Secret societies**—Hinderance to revivals—Initiation—Webster—Foreswearing—No converts—Fun for Doctors, Lawyers, etc.—The Lord's Supper—T. D.'s testimony—Lodges similar—Effect on trades, courts, etc—Ritual of Free Masonry—Twelve oaths—A prayer—F. M. Alphabet—Horrid application of the Scripture—Wm. Morgan—Testimonies.

THE SOWING AND REAPING LIFE OF MATRIMONY.

CHAPTER XXIII.

Description of marriage—Some better single—Woman a helpmeet—General celibacy—Precaution in marriage—Bad

habits—Chronic diseases—Money marriages—Setting caps—Selfishness—Parent's advice—Foolish mothers—Sam Jones—Be satisfied—Love, unreliable—True to promise—Flirtation—Make choice first—Puppy love—Unhappy marriages—Too familiar—O. S. Fowler—Unequally yoked—Faith marry faith, etc.—Intermarriage of relations—An example—Prohibited by Mosaic law—Baby mothers—Lady Evangelists—Bramwell's letter—Females called—Testimonies of the fallen—**Divorce**—Discussion—Living apart—Legal divorces—Teachings of Christ—Of St. Paul—Adultery—Amendment—Bible requires more than law—**Polygamy**—Its effects—Marriage intended for two only—First case—Human nature prohibits—**Proper marriages**—Scripture references—Good suits—Is honorable—Rev. Robt. Newton—Head of the house—approaching motherhood—**The secret current**—Abortion—Parent's evils transmitted to children—The blood of tobacco and whiskey users—Evils, hereditary.

THE JUDGMENT DAY.

CHAPTER XXIV.

Introduction—**Intermediate state**—Two places in eternity—State of wicked—State of righteous—Hades—**The resurrection**—Coming of the Lord—Calamities—Earth and sea give up dead—Judgment—Paul's view—Purpose of judgment—Probation closed—Exhortation—Sinners telling their own story—Judas restores bribes—Memory corresponding—Warning.

THE REGION OF THE DAMNED.

CHAPTER XXV.

Where is hell?—What is it?—Signifying devil's character—Hell fire—Scripture references—Author's dream—The com-

pany in hell—Tormented in King Saper's reign—False Prophets—Result of damnation—What is lost by missing heaven—What is suffered by gaining hell—Eternity—Reasoning—Increasing misery—Measuring eternity—Exhortation—Testimonies of dying sinners.

THE HOLY CITY.

CHAPTER XXVI.

Introduction—Three heavens—Description—Substantial proof—Serving God—Nineveh, etc.—All glorious—Number of Angels—Other inhabitants—Cost of heaven's joys—Knowing each other—Resting place—Neglect—Remarks—Dying testimonies of saints.

CONTRITION

CHAPTER I.

NOTE.—[We entreat our dear reader before entering upon the perusal of this work, to kindly favor us with a consideration of the preceding introductory pages, viz., The Preface, A Bishop's Testimony, and the Author's Introduction.—An introduction should always precede friendship!]

The Holy Spirit convinces men of sin, of righteousness and of a judgment to come. Through the Spirit's direct and indirect operations, the unregenerated soul is presented with a vision of its vileness. A soul can only know its true condition by the revelations of God. The heart of the natural man is deceitful above all things; who can know it? With this realization, David prayed: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

The sight of one's sins, placed in contrast with the holiness of the Eternal One, brings him under a strong consciousness of his lost estate. A view of the compassion of Calvary, and voluntary atonement of Jesus in contrast with guilt, tends to break the heart and lead to repentance.

The unregenerated are under the influence of the restraining grace of God, unless they have so grieved the Holy Spirit, that He has ceased striving with them. Were it not for the restraints of God, unrighteous men would plunge so deeply into sin, that their recovery would be impossible. This restraint keeps men from many gross sins, and if fully yielded to, would prevent all sinful indulgences, and lead to righteousness. This light, "Lighteth every man that cometh into the world."

Restraining grace leads to conviction, which is the pricking consciousness of having violated the commandments of God. It is an awakening, brought to bear upon the unregenerated soul, through the mercy of the Redeemer; it does not wait for the co-operation of the human will. If the Lord waited for man's concurrence before administering conviction, no one would ever be converted. Under powerful conviction, sinners are afraid to violate the laws of God, lest they drop into hell. In connection with this soul-awakening by the Spirit, there is the creation in the heart of a hunger for the life of God. Sinners are harpooned by the infinite love of the great I AM, when they are rescued from sin and eternal death.

It was this conviction which produced in Paul a keen feeling of his sinful and undone condition which forced from him the bitter cry: "O, wretched man that I am, who shall deliver me from the body of this death?" It was under the operations of conviction, that the Philippian jailer came forth trembling and saying, "What must I do to be saved?" It was that, which terrified lofty Felix, causing him to exclaim in deep anguish of soul, "Almost thou persuadest me to

be a Christian." There can be no salvation without the preliminary experience of Bible conviction. Conviction cannot terminate in salvation without the consent of our will, in connection with a deep repentance of all past offences to the laws of righteousness. Conviction is generally effected by the workings of the Holy Ghost upon the heart; by the labors and preaching of righteous ministers, and by the prayers, testimonies and holy lives of Christian people.

An awakened sinful man, who desires to find Christ, has no power to approach or seek Him only through the aid of what is called *Prevenient Grace*. This is that grace by which a sinner is enabled to turn from all his sinful practices, and seek and find pardon, even in his weak and unconverted state. It gives the prodigal power to arise and go to his Father. It is God-given and Divinely operated when the heart of the human will responds with a corresponding pulsation to the laws of righteousness. The sacrifices of God are a broken and a contrite spirit, such He will not despise. To be broken and contrite in spirit is similar to the stone which is first broken from the quarry, and then ground into powder. Many people do not understand that in religion the way to get up, is to go down.

Humility is the salvation germ in conviction. If the will allows it to germinate, it will soon spring forth into a rapidly increasing holiness sprout.

People are not exalted because they are proud and haughty, but because they are meek and lowly. It is difficult to get vain and lofty feeling people to see their vanity, and more difficult still, to get them to confess it, but this is their only hope. They must confess it without reserve, and present it without a cloak. The

grace of repentance is, by God, given to, and inspired in those souls who go to the feet of Jesus for mercy, in the depths of humility. The pride of men's hearts is unknown to them, until they attempt to surrender their will, bend their neck and bow their knee, in compliance to the will of God.

Amendment is essential to confession. Without amendment, confession is hypocrisy. Humiliation is a good *means*, but not an *end*. We should humble ourselves, and then turn from all sin unto the Lord. Repentance begins in the humiliation of the heart, and ends in the reformation of the life, and transformation of the heart and mind. It consists in the heart being broken for sin, and from sin. If you sail into a Mediterranean sea of glory, you must enter by way of a Gibraltar strait of repentance. The weeping cross line, is the direct and only reliable one to heaven. When we are proud, there is too much of hell about us to have any acquaintance with heaven; and too much like the devil to have familiarity with Christ. A proud man makes himself his god; and the object of living. How then can his heart and treasure be in heaven, or his affections set on things above. Intellect and memory may possibly furnish his tongue (if he be a professing Christian) with humble and heavenly expressions, but in his spirit there is more pride than humility.

In this world where sin abounds we need to be deeply rooted and grounded in the love of God. A tree is easily blown over when its roots are short and near the surface. The staunch, and lofty trees which have grown high and spread their branches widely, are a standing evidence in themselves of strong, deep roots

below; their *height* is but an indication of their *depth*.

One will not give charity to a dignified beggar; neither will the Lord grant us forgiveness, unless we in humility at His feet, request His pardoning mercy, with an acknowledged feeling of our spiritual poverty and misery.

Repentance means a change of mind, of heart and of life. It is an earnest desire in our hearts, that wrongs which we have done, were now undone. It is not repentance, when the grief has respect only to the consequences of sin. Some people become very sorry, and confess readily the sin that has been found out by others. Repentance of the consequences of sin, is called *legal repentance*. It sorrows for what the rigid letter of the law has discovered in the character; but this tends to lift no burden from the soul.

Repentance implies self-condemnation. It is to charge upon ourselves the desert of hell; to take part with God against ourselves; to justify God in all He does against us; to be so ashamed of our sins that we have become confounded before Him. This is very aggravating to human nature, as we naturally love to think well of ourselves, hide our deformities, lessen and excuse our faults, indulge ourselves in the things that please us and carry them through to our everlasting destruction.

Evangelical repentance reaches far beyond that of legal repentance. It takes hold of the cause of the sorrowful effect, and results in a hearty turning from all sin to all holiness, by an unreserved confession of all sin, known or unknown. Legal repentance makes religious formalists; evangelical repentance makes formalists and all other kinds of sinners, Christians.

There is a sorrow which worketh repentance unto salvation not to be repented of; and there is a sorrow which worketh death. Here are two kinds of sorrow; one that produces life in the soul and another that destroys life. Peter repented, believed and was pardoned; Judas repented, despaired and was lost; Ephraim repented, was ashamed, confounded, and he obtained mercy; "but Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord." Ahab put on sackcloth and humbled himself before the Lord, but remained a dissembler; Hezekiah mourned, wept and prayed, and was accepted.

When evangelical repentance is operating in a sinner's heart, he keenly realizes that the pains of hell have got hold of him. This brings great trouble to the heart and mind, until deliverance is found. Darkness becomes so dense, it is like the brooding of despair. It is more than a change of intention, purpose or mind; it is a change of heart and life, a sorrow which "worketh repentance to salvation." The command is, "Repent ye, for the kingdom of heaven is at hand." And "Except ye repent, ye shall all likewise perish."

When one sees the true character of sin in the light of the Holy Spirit, he easily becomes averse to sin.

There is both a negative and a positive side to repentance. The former, means to cease to do evil; the latter, to learn to do well. *Negative* repentance implies an inward turning from all sin; *positive* repentance implies "bringing forth the fruits meet for repentance." Evangelical repentance covers the whole of the negative and positive elements, relative to repentance.

To repent is to adopt the course which "Follows

peace with all men and holiness, without which no man shall see the Lord." This is the life where we pay our debts, forgive our enemies, make wrongs right, and, as far as possible, live peaceably with all men.

Repentance serves the end, "That your sins may be blotted out." It is not turning over a new leaf, it is the destroying of the old novel volumes, and the purchasing and eager perusal of an entirely new book.

Repentance, is more than trembling under the sound of the truth, and the operations of the Spirit. Thousands of souls are in hell to-day, who, like Felix of old, have trembled under the searching light of God. Impenitence of sin has serious results. Every sane case of suicide in the world, are those who refuse to repent.

Conscience satisfaction is not a reliable guide. One may believe, that doing certain good deeds will help him, and because he believes that, he does it and his conscience is relieved considerably, but this is not repentance. One might have a very limited idea of a full and proper repentance, and when he has repented up to that idea, his conscience will be relieved, for he feels he has done his duty. To pray until you feel better is not repentance to salvation, it is only to better feeling. A seeking soul needs encouragement from God, but he should not stop with this encouragement. Crying over dying friends and promising to meet them in heaven is not repenting. We generally have sufficient task to manage the troubles of repentance, when no other troubles are bearing upon us. God commandeth all men everywhere to repent, therefore, we must either repent or perish.

George Whitefield and his unconverted brother were dining one day with Lady Huntingdon, and the con-

versation between George and the lady was of such a character, that the silent brother suddenly threw up his hands and began exclaiming: "I am lost! I am lost! If what you say is true, I am lost!" Lady Huntingdon clapped her hands, saying: "I am so glad, so glad!" "What," said the man, "glad to think I am lost?" "No," she replied, "but happy to know you have found it out, for now there is hope for you, for Jesus came to seek and to save those who are lost."

St. Peter took a dreadful fall but rose successfully again by bitter repentance; he knew the worth of his Advocate. He unwisely took the deadly poison, but wisely vomited it up again before it wrought eternal death upon his spiritual vitals.

Oh! awake thou drowsy soul, it is a great crime to sleep under the light of grace, much more under the approaching light of the coming judgment, and that of eternal glory. Come forth, thou dull, congealed and dormant spirit: thou hast lain now too long in the prison of sin, with satan for thy jailer, who has kept the bars of unbelief firmly fixed about thee!—Arise from thy slumbering guilt, and follow the Lamb whithersoever He goeth. Do not fear His guidance, the sun cannot lead you into a state of darkness! Follow Him, and some day thou shalt see the paradise of God. The drooping soul should haste to Him and lay off the heavy weights. The old impenitent rags should all be changed for the humble garments of spiritual joy and praise. If we, on earth, protect the green fields of spiritual comfort, we shall soon behold them white and ripe, in the blessed and most glorious season of the eternal harvest. Should we suspend and delay our happiness till then? Should not the joys and

also the toils of the spring and summer, go before the joys of the autumn harvest?

A great delusion among men is, that of deathbed repentance. When people feel severe sickness arresting them, they generally fear death and the judgment. To be prepared for death, we always need to keep prepared; for we begin to die, as soon as we begin to live.

Try man in the four elements, viz., earth, air, fire and water, and what is he? In the earth, he is but fleeting dust; in the air, he is a disappearing vapor; in the fire, he is a vanishing smoke, and in the water, he is a bubble on the wave.

Few think of living righteous, until they can live no longer; but one *to-day* saint, is worth a score of *to-morrow* Christians. We know not the moment that the sails of our earthly lives will be rolled up, and should it be when unprepared, with no provision for the future, no treasure in heaven, no Jesus in the heart, no Saviour to protect, no hope of heaven; and a mis-spent life to regret, how terrible it will be! Our sins would then be a stench in our own nostrils while eternal ages roll. "To-day if ye will hear his voice, harden not your hearts."

A minister of long experience and careful observation, visited more than two thousand persons, apparently in a dying condition, who had during the bright hours of temporal life, lived in the snares of sin. At their supposed last hours they manifested signs of penitence, which afforded hope to the sorrowing friends of their conversion. These were restored to health, and naturally, one would expect Christian lives to follow. Only two out of this number, attempted to

lead a Christian life, saying nothing about the internal joy and peace of the soul. So, how unreliable are sick-bed manifestations of saving grace. A deathbed repentance is poor amendment for the wrongs of a whole life time. Satan is little afraid of our repentance, amidst the aches and pains of death,—but the tears of healthful penitents burn him more than the flames of hell.

An American physician stated, that he had known a hundred or more instances in his practice, of persons who in prospect of death, had been hopefully converted, but were subsequently restored to health. Out of them all he said, "He did not know of more than three who devoted themselves even to the outward service of God."

A young man who was once sentenced to death said two days before his execution, "I am afraid that nothing but the fear of death and hell will make me seek the Saviour now, and that I cannot expect to find Him on this ground. The words, 'Seek ye the Lord while He may be found,' troubled my mind very much. They show me that there is a time when He may not be found."

Pardon, is sometimes granted to a real criminal at the place of execution, but this is so seldom that it would be the height of presumption to rely upon it. It is within the power of Omnipotence to grant the grace or repentance and to administer pardon.

We should build our spiritual house, as we do our temporal dwellings; not when the storms are beating, and the winter frosts seizing; but before the storms arise, so that when they come, we will have nothing

to do but sharpen the instruments we have used in the shelter of our cozy dwelling.

Is it intelligence, when a ship is sound, the tackling sure, the pilot well, the sailors strong, the weather and wind favorable and the sea calm, to be idle in the harbor, spending the time in singing, dancing, feasting and having a general jollification, along with plenty of slumber.—And when the ship is leaking, the pilot sick, the mariners faint, the strong winds contrary, the sea boisterous, and the storm tempestuous, to launch forth and hoist the sails for an unsheltered voyage on the mighty deep to some far-away land? This would certainly be answered in the negative. Yet such is the folly of evening repenters, who, in the morning of youthful vigor, and in the sunny noon of unimpaired reason, and while enjoying the activity of a thrifty body free from ache or pain, but do not resolve for Christ. Nevertheless, they feed themselves with the strong delusion, that when their wits are distracted, their senses inactive and all the powers of mind and body distempered, that they can easily make a leap into heaven, with, "Lord have mercy on me," on their lips. "Though I have lived all the days of my life in sin and served the devil faithfully, I now desire, as I am dying, to be rewarded with the saints who have fought the good fight and finished their course."

Many advance arguments favoring bright hope for death-bed repenters, based on two instances mentioned in Scripture, viz., the case of the eleventh hour laborer and that of the penitent thief. But do these instances support their arguments? We think not. Regarding the case of the eleventh hour man, it is no comparison at all to our death-bed repentance. In the

first place, he was ten hours idle. Why? Because he was *not hired*. He had not a chance to work, then as soon as he was hired, he went to work. Can we compare our neglected case in this Gospel dispensation to him, when we have been hired, even from the days of our youth, but would not remember (or heed) our Creator. Then, this man worked one hour out of eleven. If his life was one of eighty years, he wrought between seven and eight years, so what has his case to do with death-bed repentance?

Regarding the case of the penitent thief, it is a delicate foundation for us to build our eternal hopes upon. We acknowledge that he was converted while dying. We also acknowledge that the Bible tells us of thousands upon thousands of converts, such as at Nineveh, Jerusalem and throughout Palestine in the apostles' time, along with the hosts of converts among the children of Israel, and this one case, such as it is, is the only one converted in the death struggle. Had this way been reliable, would not others have adopted it, too? The very fact that this was the only one among hundreds of thousands of converts, should arouse us from our delusive theory of death-bed repentance stupor, and put such terror in us that we would never again disclose such a deceptive idea to the mind of mortal man.

Then, was this thief's case precisely the same as the dying penitent's(?) of to-day? By no means. It was quite possible that this was the first time the thief had ever seen or met the Saviour. He being kept in prison, perhaps had never even heard of Jesus, until the day of his execution. Here he heard, saw, submitted and believed. Then, at that time, there was

some excuse, for Jesus was not then occupying his present office as Mediator, He was not yet ascended to His mediatorial throne, from where He especially has promised to give gifts unto men.

Where our case of death-bed repentance differs from his is, we will meet the Saviour any time that we quit refusing to. We have heard much about His miracles. His whole work and plan of redemption, has been a story held before us, almost from our infancy. Moreover, a story which we have believed, yet, we despise the privileges which it offers. We are not held in prison, but are free to work for Jesus, who is now seated upon His mediatorial throne to dispense the heavenly blessings to the children of men. We are those who reject these blessings, regardless of our many privileges and much light.

We will learn at the judgment, if not before, that from the great record, "Every man shall be judged according as his work shall be." It will not be according to our selfish frightened cries for mercy, at the end of a misspent life, just when we fear of dropping into hell. What is more selfish than to refuse to serve God all our lives and then cry to Him at death, to hold us up from dropping into perdition? Our cries will never solicit God's favor, as long as they are mantled in the filthy rags of selfishness. We need to be able to meet death in such a way that our minds and hearts will have nothing to do, but to stroll through the streets of Paradise.

A minister once, while contemplating upon preaching from the text: "Now is the accepted time," etc., fell asleep, and dreamed of being in hell where he met many demons holding a consultation to devise means

by which they could best build up their kingdom on earth. One demon said, "I will go to the earth and tell men that the Bible is all a fable, that it is not Divinely appointed of God." But that would not do. Another said, "Let me go: I will tell men that there is no God, no Saviour, no heaven and no hell"; but this was not what was wanted. The general mind was, that they could not induce many people to believe such things. Suddenly, a third voice exclaimed, "No! I will journey to the world of men and tell them that there is a God, that there is a Saviour, that there is a heaven—yes, and a hell, too. But I will tell them, there is no hurry; to-morrow will do, it will be even as to-day." And with unanimous consent this one was commissioned to go. We do not take stock in all dreams, still we value them when they draft for us the every day occurrences which our natural eyes behold.

May the time speedily come when the nations of the world will realize the necessity of disregarding satan's devices and make to-day the day of salvation. "To-morrow" is the devil's great rally to the cross of Christ; but to-morrow is a day which no man has yet seen.

A great significance lies in the little word "Now," as it marks the point on which life's battle turns, and the pivot on which the soul's destiny hinges. Now, is the time of fighting to obtain the crown. To-day is the appointed time for running to gain the goal and to win the prize. Now, is the time to sow, that corn may be provided bye-and-bye. The road of "to-morrow" salvation, leads to the popular town of "Never." To-day, is a day of *mercy*; to-morrow, a day of *doom*.—

Summer does not last forever! And "the night cometh when no man can work."

It was day at Jerusalem, in Christ's time; at Ephesus, in St. John's time; at Corinth and Philippi, in St. Paul's time; at Crete, in Titus' time; at Alexandria, in St. Mark's time. It is now night with the most of those people. The majority of them procrastinated their salvation when it was day.

Jerusalem had a day; every city, every nation and every man has a day of grace, and a favorable time to accept salvation. Those who allow the Sun of Righteousness to go down, without working out their own salvation "whilst it is called to-day," have nothing to look forward to, when time is swallowed up in eternity, but darkness and damnation. No works, no saving faith, no improved time and no salvation.

Oh! for souls who will engage in the highly privileged service of the Lord of Lords and King of Kings, and thereby lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt or thieves break through and steal. Then they shall never regret in eternity, the contests of their earthly pilgrimage. When we have reached the heavenly shore, the Judge will smile upon us with love in His look, while the sublime language of His heart, affectionately invites us to remain in His presence, even at His side, forever and forever.

FAITH.

CHAPTER II.

Faith is a gift of God. It cometh by hearing, the Word of God is its basis. "Faith is the substance of things hoped for, the evidence of things not seen." Spiritual success at any point of consideration, depends upon an active, vigorous use of faith. As faith is given to man by God, it necessarily is the faith of God. It is no wonder, then, that it removes the mountains of spiritual obstructions. Faith is ambitious, it will not remain with those who do not keep it continually employed. It is, in its own nature, too active to live in idleness.

There are two kinds of faith which are exercised by men. General and special faith. The former is not saving of itself, but is an assent of the mind to the being of God, as the Omnipotent One. It assents to the Bible, and all righteousness and goodness wherever it is seen. The latter is the most essential faith to man. It is the consent of the will, and the faith of the heart, whereby the penitent soul, while clinging with all his inspired might to the promises of God, believes unto righteousness, *i.e.*, unto the salvation of his soul.

Faith, is the connecting link between God and man, which appropriates the things of God to man.

The devil has a very strong general faith. He could say, "I know Thee who Thou art, the holy One of God," and "Art Thou come to destroy us?" His faith is such, that he believes so in God and righteousness, that he fears and trembles. Notwithstanding this faith, he is the devil still, continuously plotting the destruction of all the human souls on earth.

Saving, or evangelical faith, is a most important element in the Christian life. It is not only to be received and exercised at the time of regeneration, but it is to be allowed a full exercise through life. Faithfulness must be connected with faith and it makes little difference which word we write, faithfulness or full of faith. To be full of faith, necessitates the emptying of every antagonistic element out of the heart. When the heart is emptied of all wrong, and filled with what is right, then this gracious factor, faith, surmounts all obstructions in the way, and proves the truth of the Scripture where it declares, "This is the victory that overcometh the world, even our faith." We must, by faith overcome the world, or the world will overcome us. We must conquer all, or be conquered by all.

When the heart is filled with pure faith, the soul is kept alive by a faithful performance of good works; which flow as naturally as wholesome water does from a pure fountain-head. A firm religious faith is much preferable to any other quality of the mind or soul. It makes life a discipline of goodness; creates a lively hope, when all earthly hopes vanish. It renews life, subdues pain, and from the dark realms of corruption and decay, calls up beauty and Divinity. It makes the afflictions of temporal life, a ladder to climb to Paradise.

Faith is the vision of the soul; it is based (first)

on an intellectual knowledge of the truth. (Second), It is an emotion produced by that knowledge which effects an approach towards God. (Third), It is a cordial reception of the truth in the heart. Or, in brief, it is spiritual knowledge, belief and trust.

FAITH.

"Faith is a living power from heaven,
Which grasps the promise God has given!
A trust that cannot be o'erthrown,
Securely fixed on Christ alone.

Faith finds in Christ whate'er we need,
To save and strengthen, guide and feed;
Strong in His grace it's joys to share,
His cross, in hope His crown to wear.

Faith to the conscience whispers peace,
And bids the mourner's sighing cease:
By faith the children's right we claim,
And call upon our Father's name.

Faith feels the Spirit's kindling breath,
In love and hope, that conquer death;
Faith brings us to delight in God,
And blesses e'en His smiting rod."

—Selected.

Faith is the link that binds us to God, good works is the link that binds us to man. Faith is the light of the soul; love is the mirror in which it is reflected.

Faith without works, is a vine without grapes. By works we test the reality of faith. Faith is the channel by which all that is pure and angelic is received into the soul. Love and good works are the over-flowing of

that fountain, which flows in benevolent streams of goodness to all mankind. Faith sees with the eyes, hears with the ears, understands with the heart, and works with the hands of love. Faith is the chief stone upon which the building of character is erected. It is not the foundation, as its value depends upon the worth of Christ, to whom it clings.

Faith is the substance of things hoped for, because it makes them real. It is the evidence of things not seen, because it convinces us of their actual existence. The act of faith is the actual exercise of the power to believe, which God has given us. It involves the execution of the choosing power of the human will, as a condition to the reception of the Divinely provided salvation for mankind.

Faith is the spirit of prayer; our success in prayer depends, largely, on the confidence which we have in Him, to whom we present our petitions. "Whatsoever ye ask in prayer, believing, ye shall receive." "O, woman, great is thy faith; be it unto thee even as thou wilt." "All things are possible to him that believeth." "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." "This is the confidence we have in Him, that, if we ask anything according to His will, He heareth us." "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the winds, and tossed: let not that man think that he shall receive anything of the Lord."

The language of saving faith is, *Jesus is saving me now*. Such a faith and reliance upon the veracity, power and love of God, will be responded to by Him, in communicating the joys of pardon and holiness to those,

thus honouring Him. The very moment that faith becomes active the Holy Spirit drafts a clear title to our spiritual inheritance; and, at the same time records it in the Lamb's Book of Life. He then stamps the assurance upon our hearts, so that we are conscious of two facts; (first), that we are really in possession of the true riches; (second), that we have the inward and unmistakable proof of the same.

Man is justified by simple, saving, evangelical faith which never stands alone. Genuine repentance, must of necessity precede and accompany saving faith. Then he that believeth on the Son of God, hath the witness in himself. Faith, which is the last condition and instrument of salvation, is an act of the human soul, supported by the grace of God. Here, the Divine and human elements blend in active, energetic, saving operations. Jesus is the object of all faith; it runs to Him, confides in, and relies upon Him. "He that believeth on the Son of God hath everlasting life." The Lord has no way of keeping people saved only through faith. Doubt, makes salvation impossible.

A small piece of paper might seem a very insignificant thing, but when it is a bank-note, it commands as much importance and appreciation by the possessor as though it was pure gold. So faith, is as well satisfied to rest upon the promises of the New Jerusalem Trinity bank, as if it had immediately, all the blessings contained in them. The mist of doubt generally rises from the swamps of sin. One indulged sin, clogs our vision so that Christ cannot be seen. It so paralyzes our sensibilities, that we do not recognize the Holy Ghost. Doubt often has larger feet and longer limbs to stand on, than many give it credit for.

Faith is an unlimited confidence in a living God; the Governor of nature, which calls forth all the energies of heaven-born souls, and sends them forth in the work of relieving souls, uprooting the plots of iniquity, stemming the tide of depravity and helping on the amelioration of the race in knowledge and virtue.

Weak faith says, "God is able." Stronger faith says, "He is able and willing." Strongest faith says, "He is able, willing, and does it now." Doubt steps up and says: "Where is the feeling of the blessing?" But faith and God alike, mind their own affairs, then doubt is compelled to do the same. Our Saviour's mustard seed faith is worthy of reliance, and will in every case, produce St. James' good works.

The representatives of the Christian Church should pray for each other, that all may earnestly contend for the faith once delivered to the saints. When the foundation is false, the fabric must fall. It means much to keep guarded well and guided aright, in this day when false doctrines and anti-Christian opinions are so extensively propagated. The spirit of the present age, is notoriously susceptible to anti-truths. Profane indifference so often assumes the name of candour. If the life is right, the faith or belief on which it is based, must necessarily be right, too. No corrupt faith can produce a correct life, or effect a course of usefulness. Grapes and figs are not gathered from thorns and thistles; neither can error generate or produce truth. Oh! Lord, guard us against "Seducing spirits and doctrines of devils." Never was error decked out in a more fascinating attire, than at the present time. Never was poison made more palatable in the religious

world, than it is in the modern composition of this present age.

Christ is the brazen serpent, and faith is the eye to behold Him, and the ear to hear Him. He is the way, and faith walks in that way. He is the truth, and faith is its substance. He is the life, and faith lives upon Him. He is the teacher, and faith sits at His feet and learns. Jesus, is the sacrifice which faith relies upon; the King, whose authority it gladly submits to. In whatever form Christ may appear, in the many ways which His names, nature and offices indicate, the Christian faith will correspond. It follows Him as the needle does the magnet.

Evangelical faith is the faith of *transaction*. It is the placing of ourselves under the kind care of a benevolent and supernatural Being, there to be kept at rest, guided, guarded, governed and possessed forever by Him.

When saving faith has been obtained and is retained, it rapidly advances and quickly leads the soul into a deep experience in the things of God, even to that of entire sanctification; where all unbelief is removed from the heart and the whole soul filled with active faith and fervent love. When an individual, who is in possession of this faith, is attacked by the enemy of all righteousness, if faith is allowed its full exercise it quickly and easily conquers; Satan will then be defeated and forced to a speedy and an unconditional surrender. Faith is an active warrior, when employed it must be allowed to conquer all, or it will not engage. If the benefits of being filled with faith was only known to those who are in spiritual darkness, there would soon be left no representatives of sin and wickedness.

Christians are believers; they are saved according to their faith. Doubters are unbelievers; they doubt and are damned.

When the people of God give place to doubt, they forsake their sonship, though many profess to possess both doubt and salvation at the same time. We are to take heed lest there be in any of us, an evil heart of unbelief in departing from the living God. According to this text, to doubt, is to have an evil heart, and, as a result, be separated from the living God. Let the reader remember that it is no small thing to be a doubter. One of the strongest commands in the Bible is, "Have faith in God." This commandment, like all others, was not given to be broken. The great and prevalent sin of fallen humanity is unbelief. It is this that has sundered us as a race, from our union with God; and faith is to be the bond by which we may be reunited to Him again.

No matter how great an individual's faith is, it is subject to trials throughout this earthly life. These trials, when rightly viewed, are not injurious, but are the way to patience. They are, in this way, more precious to the Christian than natural gold which has been tried in the fire. Trials are not temptations, the former is of God, the latter of the devil. Satan may fiercely assault the soul when it is undergoing the trials which God permits. In these circumstances, the tried person should exercise an increased effort to hold on to the arm of God.

Temptations are distinct solicitations to do wrong, either in thought, word or deed.

Trials are necessary, as they have a double benefit. (First), they show us the strength of grace, which is

possessed within the soul and teach us our utter dependence each moment on God. (Second), they prove to God our appreciation of His imparted love, and our determination to do right under all circumstances. Temptations may serve the same purpose, but, as the kingdom of God is an independent kingdom to that of Satan, He has provided for our probationary trials, within the bounds of His own kingdom. Temptations, when resisted, to a large extent serve the same purpose as trials, and result to the Christian, as blessings in disguise.

Every candidate for heaven, must needs pass through a series of trials before the great judgment day. The school of trial, prepares us for enlarged usefulness in this life, as well as for the reward in the world to come. The Lord promotes us in His service on earth according to our faithfulness. It is the design of Christ to have fidelity so stamped on our hearts, that "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The way to success on any line is not often an easy route. It implies application, perseverance and determination. Christians are not always treading a flowery path, but are sometimes, at least, left to "Glory in tribulations also."

When one is pressed with trials, his feelings, for the time being, may ebb to a low condition; but, when the feelings of a true man subside, his Christian experience may be rising higher, and the favor of God becoming greater, even to the extent that feelings have lowered.

Many are misled at this point, but not understanding this fact. We must remember that salvation, in a true heart, does not subside with feelings. All Christians, in order to succeed in the race, must learn that it is their duty to go on in the service of God, whether their feelings are low, or soar mountains high. Those who expect much feeling, in order to trust God, have weak experiences and will be likely to have very little feeling. But those who have rich experiences, independent of a trust in feelings, "Fight the good fight of faith," and generally, have as much feeling and joyful sensation as they desire. The man who doubts God's work in his heart, on no other ground than a lack of feeling, commits a grievous crime. "Without faith it is impossible to please God." "We walk by faith, not by sight." What comfort is there in temporary faith—which fails when it is needed most? What benefit is an illumination that shines in the light, but fails in the darkness?

We should be careful to get the right faith imbedded in the soul, at the beginning of our Christian life. Then, be true to God, endure to the end of life, and eternal victory will be sure. Many sincere seeking souls, do what they call believing, when they have never properly, repented of their sins. In this case, trying to exercise saving faith, is a delusion. When they claim to have believed; in this way, they start wrong and in that wrong way they travel all their lives, unless they come back and start over again. If a seeker just stops seeking, and believes he is saved, when his heart is all wrong, it will not make him a regenerated soul.

The penitent soul with a broken heart and contrite

sigh, reaches out to the great *I Am* for mercy, in which act the hand of Omnipotence helps him to the point where he realizes of himself he can do no more. Here, on the strength of the promises and under Divine guidance and inspiration, he believes; not that he already has salvation, but, that God is operating upon his soul and is now in the act of giving him the desire of his heart. The next moment he is able to quote the following text with a heaven-born joy: "**He that believeth hath the witness in himself.**" The regenerated find the experience of entire sanctification in the same way.

There is what some people call faith, which seems to be only a dead trust. We are constrained to believe, that there are many who claim to be of the household of faith, who have never reached a true state of evangelical faith. Such generally lack in faithfulness and consequently, lack the proper fruit. How many people tell us, when we inquire into their spiritual state, that they are 'trusting in the Lord; that they could not live a moment without Him, and should they be called from this earthly life, they believe they would be saved.'" When we question them closely regarding piety in life, and Christian experience, we find them, to our sorrow, with few marks of either.

How sad to see so many people who allow their hearts and minds, along with nearly all their time, to be taken up reaching after the things of time and sense; all the time trying to gain position in this life. They seldom, if ever, have family prayer in their homes. No searching, and very little reading of the Scriptures, no "exhorting one another daily," no words of warning to the perishing masses about them: no

tears of grief shed in behalf of their soul's welfare, and often this is the case in regard to their own children. Still, in the face of all this, they say, "I am trusting in the Lord, and I could not live a moment without Him." How vain and empty such words are, from such deluded souls. This is often the result, when the blind are leading the blind. They surely need our special prayers, as they know nothing yet about believing or trusting from a Scriptural standpoint. God has never recognized their faith, because it is but a human, spurious, imaginary trust, not Divinely given or inspired.

We must first have faith in God and then keep aggressive. Man, for the natural bread of life, must trust God, but, he must also work with his hands; it is the same for spiritual bread, a man must support his faith by a diligent performance of the righteous will of God. In both the spiritual and natural sense, we must do as Swinnock's brevity says, "Trust in the Lord, but keep your powder dry."

Through the love of God our Saviour

All will be well;

Free and changeless is His favor,

All, all is well!

Precious is the blood that heal'd us,

Perfect is the grace that sealed us,

Strong the Hand stretched forth to shield us;

All must be well!

Tho' we pass through tribulation,

All will be well;

Ours is such a full salvation,

All, all is well!

Happy, still, in God abiding, •

Holy, through the Spirit's guiding,

Peaceful in the Lord confiding,
All must be well.

We expect a bright to-morrow,
All will be well;
Faith can sing through days of sorrow,
All, all is well!
On our Father's love relying,
Jesus, every need supplying,
Of in living, or in dying,
All must be well.

—Mary Bowly.

REGENERATION.

CHAPTER III.

Regeneration is that work of the Holy Spirit by which we experience a change of heart; the recovery upon the soul of the moral image of God. It is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplures, and struggles against in his penitent state, is broken and abolished; so that, with full choice of will and energy of right affections, he serves God freely, and runs in the way of His commandments.

There is no salvation independent of regeneration; as all men are sinners by nature and practice. They cannot restore themselves by their own power, to a state of innocency.

Heaven is a holy place, and none but holy beings are capacitated for either its employments or enjoyments.

Many people are widely misled by entertaining limited and mystical views, relative to this most important doctrine.

REPENTANCE.

In many cases the standard of regeneration is held far beneath its scriptural limitation; and many, we fear, console themselves with an insufficient substitute. They conclude that the necessary preparatory change

for the company of the upper sanctuary has been wrought, when, perhaps the soul is but undergoing the preliminary stages of that change, in the exercise of evangelical repentance; the soul having only become awakened, so as to abhor sin and crave for salvation. But this is not regeneartion. It is rather the effect of the full and painful discovery of the need of it. This is but the "Fruits meet for repentance"; the effect of an alarmed conscience.

Repentance is the sign of conviction and a sincere approach of God. It signifies that the preparatory process of salvation is going on in the soul under the influence of the Holy Spirit.

Some would endeavor to persuade a person in this state, that he is regenerated. But the absence of the love of God, and the presence of the evil which he detests, proves the opposite. Sin still, in many respects, has a great hold upon him, and the resistance of his heart to submit to the unaccustomed and long despised Gospel yoke, proves his inward need of something more than the sharp pangs of his conviction to arm him for contest with the powers of darkness. In this state he is troubled with pride and self-righteousness, which causes a reluctance in him to be saved, as he is still under the law and oppressed by the thralldom of sin.

Repentance, however exact and copious, merits nothing to stop there. Although the penitent feels at times that he is "Not far from the kingdom of God," he has not entered it; his burden is not removed; his bonds are not broken. He is not "Walking in the Spirit"; he is at best, but a struggling slave, and not "The Lord's freedman."

—But there is a point which when passed, changes the whole scene. He believes wholly in Christ, he is justified by faith, he is comforted by the Spirit “Witnessing with his spirit,” that he is a child of God, and he serves God from filial love. Here the chains of bondage are broken, and his soul freed from guilt. He walks “Not after the flesh, but after the Spirit.” He is “Dead to sin,” and cannot continue any longer therein. The fruits of the Spirit are possessed within. The “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are all shed abroad in his heart; which experience fully harmonizes with the standard of the Scriptures. Until the attainment of this experience he was only a seeker, but now he has obtained what he sought, and continues to obtain in his new expanding state of justification.

Repentance is not an easy process, yet profitable. In a natural sense, a person in unavoidable danger will not apply for help until he first realizes his position; and the greater the danger realized, the greater the efforts will be, for help and deliverance. This is not untrue either, in the spiritual realm. All who come to Christ, come feeling their guilty souls hanging over the bottomless abyss; where nothing but the brittle thread of life, supported by the tender mercy of God, has prevented it (in hope of repentance), from plunging into eternal darkness and despair.

Those who obtain pardon, are those in whom godly sorrow for sin has so operated, that they feel they cannot live another hour under the wrath of God.—This is the common point where all receive deliverance. At this degree of conviction, people easily become willing

to obey God, and believe Him. Just here, is where the secret of the missionary and martyr spirit is found.

Those who do not feed their convictions, by much earnest prayer, self-denial and holy living, so as to reach the climax, make slow progress in finding deliverance. No seeker should go about daily wishing forgiveness, indifferently hoping it to overtake him; if so, he will be left by the Spirit to mourn in dissatisfaction and condemnation. To obtain, one must be definite and earnest with God, and God will be definite and earnest with him.

At the climax of repentance, comes saving faith. Then, and not until then, it is found to be within easy reach of the penitent, which faith grips the promises of God and brings to the soul of the pleading applicant the executed right to the tree of life, signified by the red seal of Calvary's King, stamped upon the heart.

When our repentance is complete, active believing is a natural consequence. Saving faith, is often inspired in the heart of a true penitent who has never in any way been taught to believe. It is marvelous what the Spirit will lead us into, if we but follow Him closely.

It matters not how vile or degraded the sinner is, his case will present no limit to Divinity. The drunkards, gamblers, blasphemers, Sabbath breakers and skeptics, are as free from guilt when pardoned, as those who have observed the commandments from their youth up.

All who come near enough to the Lord to have one sin forgiven, find full remission for every sin at the same time. Hallelujah! "If the Son therefore shall make you free, ye shall be free indeed." This is the

starting point of development in the Christian experience; from this we grow, not into, but *in* grace.

In the act of complying with God's requirements for salvation, the conditions may seem grievous and crucifying to flesh and blood. But, by Divine assistance, we can meet them all, and cross the death-line of Satanic dominion to a life of peace with God. If we then hold to the conditions by which we found salvation, we will have no trouble retaining our Christian experience.

What need there is of prevailing Christian prayer in behalf of the unjust, until they are seized with such conviction, as will cause their submission to God, and to the receipt of His infinite salvation.

A GENERAL VIEW OF REGENERATION.

In the unmerited experience of regeneration, the possessor extols the Author for such a wonderful deliverance from sin, while his rapturous soul soars away to inexpressible heights of glory and praise. This is the effect and influence of the Holy Spirit's majestic operations. The Bible now has become to him a constant delightful study, which affords untold light to brighten the pilgrimage, until he reaches the city of God.

This heavenly course is laden with boundless benefits. Not only does the converted soul enjoy his sins forgiven and the friendship of the Saviour,—but he has his "Fruit unto holiness and the end everlasting life."

Regeneration is the first stage or state of grace in the Christian experience. To ever retreat beneath its standard, or the joy and satisfaction which regeneration afforded when first received, is to be outside of the gateway of life.

Our experiences should correspond with St. Paul's who was saved "According to His mercy, by the washing of regeneration, and renewing of the Holy Ghost." Washing here, is a figurative expression, and indicates a cleansing for the soul, through the blood of the everlasting covenant, and by the tender mercy of God; the same as clean water cleanses the body or other objects when properly applied.

We cannot inherit regeneration from good parents, neither can it be attained by culture or good works; neither by complying with Church rites and ceremonies. It is the grace of God administered by the Holy Spirit to the soul of the penitent sinner; an instantaneous act of the Moral Governor of the universe.

The effect of regeneration is a justified state or condition; being justified, pardoned, and accepted through the merits of Christ. It is not through any desert in us, but according to His own mercy, by His grace, His free unmerited goodness, He saves us and stamps His image on the soul.

The blessed object of the Christian life on earth is, that we might be preserved from all that is evil, and live for God's glory, and the salvation of men. Also, that we might become heirs of eternal life, and live now in this present life, in the joyful hope of the same.

Many have no greater conception of the work of God, than to place its standard lower than a clear type of reformation, *i.e.*, turning in life from all sin to all holiness. As a consequence of this, there is no reaching after that which is not as yet perceived.

The truth is greatly perverted if regeneration, is read reformation; but we fear that this is practically done too often, and in many cases it is but a feeble type

of reformation at that. How very essential it is to prayerfully study God's truth and the experiences of pious people, until the proper, scriptural ideal has been fully grasped. Then we have a good foundation for obtaining and retaining this vital experience.

Reformation, does not imply regeneration; but regeneration, implies reformation and ranges far beyond it.

There are those who despise open sinning, yet who live in a cold, lifeless, inefficient state of experience. Often such have acknowledged to us, the evading, on their part, of certain duties which are constantly held before their minds by the Holy Spirit. They profess to believe that God would bless their souls more richly, if they were only willing to do those things.—Yes, God will bless! He will convert all such, when they become willing, and are actually doing the whole will of God from the heart. "The willing and obedient, shall eat the fat of the land."

Regeneration is the entrance to the kingdom of God; the beginning of a Christian career, which ultimately finds issue in the kingdom of heaven.

At regeneration, sanctification begins, and if continued will result in the instantaneous work of entire sanctification. At the same time, holiness begins, but it is to be carried on to perfect holiness. Salvation is enjoyed here, but full salvation is reserved for future attainments in this life. The regenerated have love, but not perfect love. They have peace flowing through their souls, but the ultimate preparation for the New Jerusalem, is in the obtaining of "Perfect peace."

The Bible, with its rigid laws, does not condemn

the true children of God. They keep His commandments, and their service being acceptable, they avoid censure from either the Spirit or the Word · to the contrary they receive boundless encouragement from both. God's law has lost its severity to them, and now serves as a guide in righteousness. The whole Scriptures, too, tend to animate the soul whose theme is always onward and upward.

A sinner is called a sinner, because he commits sin; the same as a farmer, because he farms; a bricklayer, because he lays brick; a lawyer, because his business is law, etc. And those who commit sin, are properly called sinners, whether they are in or out of the professed church. All such are proceeding on the broad "Way that leadeth to destruction, and many there be which go in thereat." Such have not been born of God, for, "Whosoever is born of God doth not commit sin." 1 John 3:9.

The followers of the Lamb of God have a new experience, where "Old things are passed away; behold, all things are become new." Old practices, desires, thoughts, purposes, intentions, etc., are all taken away; leaving a renewal in the "Spirit of the mind," where they love what they hated, and hate what they loved. The affections are no longer sensual, but are set on things above. The desire is lost for the ball-room, card-table horse-race, games of chance, gaiety of attire, Sababth desecration and all other vices and unrighteous indulgences. The body is now the temple of the Holy Ghost, and the language of the soul is,

"Take my heart it is Thine own,
It shall be Thy royal throne."

It is in the heart where the Holy Ghost seals the infallible testimony of approval, and none can properly express with the lips, what God has not stamped upon the heart. Nothing is clearer than the evidence which God gives that the sins of the past are all forgiven; this is the only scriptural basis for the building up of a Christian character.

John Wesley, the eminent theologian, defined regeneration as follows:—"Regeneration is that great change which God works in the soul when He brings it into life; when He raises it from the death of sin, to the life of righteousness. It is the change wrought in the whole soul, by the almighty Spirit of God, when it is created anew in Christ Jesus, when it is renewed after the image of God in righteousness and true holiness; when the love of the world is changed into the love of God, pride into humility, passion into meekness, hatred, envy, malice, into sincere disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is changed into the mind which is in Christ Jesus."

The Lord is worthy of pre-eminence. He will have the whole heart of man or he will accept no part of it. The lukewarm, He will spue out of His mouth.

The regenerated have a life that pleases God in all things, great and small, and their souls do not lack heavenly moisture. The wheat of the kingdom and the honey from its rocks, will cause him to flourish as the palm-tree, and produce in him a growth as that of the cedar of Lebanon. The oft-mentioned coldness and deadness, but too apparent in the professed Church of God, is altogether unknown to him; his inspiration comes from another source.

Regarding the outward life of the regenerated, the Scriptures allow no latitude for wilful transgression, nor for failure in doing the whole will of God concerning us.

There are what is sometimes called little sins, and are looked upon as being only small deviations from the pathway of Christian duty. We often see such offenders of God's law, confessing that they should do differently and avoid the cloudy experience brought upon their souls by the same.—But are these little sins? Are such errors of an insignificant character? Is not the clouds thus brought upon the soul, condemnation? And can we bear condemnation and be in Christ Jesus at the same time? See Romans 8:1. The Lord's vines have tender grapes, which can be spoiled by the little foxes as well as the large ones.

If we wish to die right, we must live right; if we live right, we must cling to the Bible. Here, we find the true instruction, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

One transgression, whether considered small or great by us, is sufficient to debar a man, yea, a whole nation, out of the Holy City; the place where no unclean thing shall enter. Any failure by us, in doing the whole will of God concerning us, will destroy our peace, disqualify us for service to God, and rob us of our crown at last.

If sin was always called by its right and proper name, in pulpits and elsewhere, no matter how insignificant that sin seemed, by unscriptural reasoning; we believe that thousands would be kept from its entanglements, who are now entrapped in its snares.

The Lord adopts us into His family, in regeneration, that we might work for Him. When His undivided will is accomplished by us, He pays us well with blessing in this life, and rewards us abundantly in that to come.

KEEPING REGENERATED.

Salvation, is not only to be sought and found, but to be kept, which possibility is clearly designated in the Scriptures, as in the Saviour's prayer, "Holy Father *keep* through Thine own name, those whom thou hast given Me," etc.

This prayer in the seventeenth chapter of St. John's Gospel, was offered by our Lord in behalf of the apostles and all future converts. How misleading it would be for the Lord to have prayed thus, if all believers, no matter what their natural circumstances or temperaments are, could not be always kept from all sin. Yes! we joyfully praise the hallowed name of Him who "Keepeth that which is committed unto Him." With a firm trust in God, the saint can reach the skies, amidst the howling rage, and fierce assaults of diabolical forces; signified by the works of either men or devils.

Without our concurrence, the agents of perdition cannot pluck us out of our Father's hand. But the Lord's willingness to keep, does not exempt us from the responsibility of always being on the watch-tower; but necessitates it momentarily throughout this earthly stage of action.—Note the precaution of our Lord, "What I say unto one I say unto all, watch!" Mark 13:37.

We may think our temptations and trials heavy,

when perhaps, St. Paul endured more in one day (especially during the years he spent in prison bound in chains and fetters) than we in months.—Still the apostle, from these circumstances, sent forth many of the inspired epistles which we have in Holy Writ. He allowed nothing to retard his progress; he watched, prayed, fought the good fight, kept the faith, finished his course, and in holy triumph, amidst the horrors of his martyrdom on cruel Nero's block at Rome, he was beheaded. From whence his soul soared away on wings of deliverance, to the world of peace and rest.

The dydro-headed monster, is ever seeking the destruction of Zion's peace. He does so by persecution, evil report, back-bitings, worldly conformity, love of money, fame, pleasure, etc. In these earthly circumstances, we are infinitely unsafe, unless we are guarded by the Almightyness of Jehovah.

Let those who would be wise, heed the prophet's counsel in casting their burden upon the Lord, who will sustain them, and will never allow the righteous to be moved.

REGENERATION.

The blessing of free saving grace,
May we not cast away;
Though tempests wild we have to face,
God's voice we can obey!

Love's streams doth change the vilest heart,
By washing guilt away;
When in contrition we depart,
From paths that lead astray.

The tempter's power is null within,
Pierced through by truth's sharp sword,
With all our powers averse to sin,
We trust Elijah's God.

The beam that shines on mountain height,
Or in the valley low,
Doth change the darkness into light,
And melt the polar snow.

Love's monument set up within,
With heaven's smiles engraved;
The sword and spearing life of sin,
To shares and hooks are made.

They err, who measure life so long,
That folly reaps despair;
Life should be sweet—a holy song,
'Tis heaven this to share.

W. G. K.

CHAPTER IV.

ACTIVITY.

The heading of this chapter brings before our minds a subject of vital importance. Not only is it important to some, but to all who desire to walk in the pathway of life.

The first characteristic of the mind, religiously considered, is, activity.

The intellect is not pond-like; it is current-like. Intellectual life is a prolonged force. No element of God is inactive.—If it knows calmness of state, it is that calmness of life which can, at any moment, be thrilled from its surface to its deepest depths.

The mind therefore, in its religious connection, must be active. Spiritual explorations are always in order.

It is splendid philosophy, or method, to be good. To be good is to have a character that will of itself communicate good. There must, and will, be effects where there is goodness.

A Christian is expected to be a steady light, not as the lightning; then his principles, by affecting his actions, are conveyed to the benefit of others.

Knowledge is good, but it is not sufficient to know only; but one must act according to knowledge. Knowledge is not given for indolent contemplation and study of ourselves, nor for brooding over the Scriptures or

emotions of piety.—No! for action was existence and knowledge given us. Our actions 'etermine our worth. Each step of activity helps to awaken a sleeping force of dormant faculties, and helps to dispel error.

Those who do little spiritually, generally have little, and know little. If your spiritual knowledge is good, employ it. Test the strength of your theories and religious experience, and see if they will stand the test of action.

It is the will of God that His Church retain a prosperous aspect, and prove herself to be the promoter of perpetual aggressiveness;—a spontaneous fervency which thrusts the individual representatives out into the vineyard of the Lord; not only to invite the perishing multitudes to the footstool of mercy, but, with a holy compassionate zeal, bring them to the "Lamb of God which taketh away the sin of the world."

Some among the unrighteous may resist the greatest and most faithful efforts that could be put forth for their salvation; but, thank God, there are many, too, who are not so bent on travelling the way of spiritual darkness, that they cannot be reached by the violence of Divine compassionate love. By the right efforts being put forth in the right way, many can be "Compelled to come in, that God's house might be filled."

We fear that through a failure of this, a spiritual dearth has effected, if not become seated in the modern church, and to a large extent has diminished real spiritual evangelism. An inagressive Christianity is absolutely foreign to the truth and the spirit of the Gospel.

It is the purpose of God that Zion travail, prosper,

bring forth and inhabit the kingdom. But if the earnest weeping sowers have deserted the fields, or have adopted some unsuccessful machinery of spiritual speculation, perhaps in view of worldly fame or mammon, the harvest will, assuredly, be wanting.

To visit the different branches of the so-called Christian Church of the twentieth century, attend their services and investigate their standing, we would find in many cases, little revival spirit. No new converts registered for years in many of them, and perhaps a decrease in membership as well as in spirituality. A poor attendance, unless the congregation is sustained, and the financial liabilities balanced by continuously resorting to entertainments, and amusements, and frolics of various kinds.

Then we begin to look for the old time week-night prayer-meetings and revival services, where righteousness prevailed against the powers of darkness, in rescuing the benighted souls of men from the enemy's clutches, causing such a transformation in their hearts, as to enable them to combat the world with an irresistible spirit of grace and power; proving themselves brilliant luminaries through the free mercy and miraculous gift, Salvation.

Would we not look in vain for this, finding perhaps one service during the week, and it so poorly attended that one pew would afford seating room for all; a few mild prayers are offered, along with some other mild exercises to constitute the service, and the meeting is soon brought to a close. Then before separating a friendly, neighborly, (but secular talk), is indulged in. Each one trying to strengthen merriment by a few jokes, accompanied with what wit can be commanded.

No interest to be seen apparently, in the salvation of the community.

How little of the compassionate scene witnessed by comforting angels, and experienced by the Son of God in the garden of Gethsemane, where, in inexpressible grief, and alone, His most precious veins sprinkled the wine-press. Will we not share His burden now? or will we, by inactivity, still leave Him to bear it alone?

Should it be asked if the above description would apply to the lively holiness congregations, which have taken rise in the North American continent within the nineteenth or twentieth centuries, we reply, it might not fully apply to them, but are they as lively with evangelical principles and practices as they might be? Do not many such congregations lean too much towards spiritual indifference to be on safe ground? Are there not many cases where spiritual life is undergoing unabated subsidency; the public interest and attendance at the services becoming weaker? When the glorious spiritual attraction of a religious society has ebbed away, it leaves prominently visible the need of gospel life and revival fire.

A diminished Christian experience paves the way for error and final apostacy. It opens the way for the reception of false doctrines; then on and on such an one will go, each wrong step preparing the way for a greater and more dangerous one. Let us closely cling to the pathway of safety, and never allow a wrong course to even begin.

The best way to avoid error in thought and act, is to momentarily apply ourselves to every Christian duty, with the fervency of prayer which is necessary to sustain the soul in love and virtue.

The religious prosperity of a society is very largely the personal responsibility of each individual representative. We might blame other people, or our Divinely ordered circumstances for our deficient state of grace; but these excuses will neither clear us, or satisfy divine justice at the final test of the judgment; the time when these earthly elements shall be consumed with the devouring flames. The sooner such excuses are dispensed with, the better for our soul's eternal interest.

If the individual members of a religious congregation, become tainted with sin, and indifference, what will be their state as a whole? The common cause of the want of grace is, when what has been received is not kept in constant and lively exercise. In general, it is the field of the slothful, that is grown over with thorns and briars; and it appears to them that "There is a lion in the way, a lion in the street."

In the few years we have spent in the itinerant work of the ministry, we have noticed a sign which generally, if not always, presents itself in a religious congregation, which has removed its tent from the sunny, tropical regions of peaceful love, to the unpleasant barrenness of the frigid zone. The sign is *contention*. In the place of aggressive love and unity, is disagreement, jangling, disputing and a censorious attitude towards each other. Much more censuring than showing charity towards each other; more charging each other with blame, than willingly sharing the unlocated blame. A little jealousy and self-esteem, can soon leaven a nice, big lump of contentious feeling, which spoils all the operations and good efforts put forth by the church.—But we read, "My brethren, these things

ought not so to be." They are not the marks of the holy, but of the unholy; not of the righteous, but of the unrighteous. So let us dispel them from our midst and comply with every gospel condition, that the Lord might be worshipped in our midst in the "Beauty of holiness"; and the chariots of the Lord caused to advance.

Aggressive Christianity should cause the public services to make deep impressions for good. In the first place, in order to give this effect, the people should be faithful in attending all the services. A small percentage of the inhabitants of our country would fill all the churches in the land. The house of God should be crowded with Christian workers, and those who need their help. They should be at their posts at meeting time, week nights and Sabbaths, summer and winter, the whole year through. Perhaps at this point, the reader lifts his shoulder with a shiver, but we cannot stop with the shivers. We must rise above our weaknesses, and get to where we are "*Glad* when they say unto us, let us go into the house of the Lord." Psa. 122: 1.

Israel's king here must have supported this assertion with a parallel practice, or it would not have been worth reserving and recording in the oracles of God. Many would have us believe that their highest pleasure is in attending religious services, and participating in the public worship of God; but their course of action speaks otherwise, and which shall we believe, their words or their actions? A man's word might be doubted, who said he was a blacksmith, but doubts would quickly disperse when his skilful accomplishments are seen at the anvil.

Religious services are generally a success when proper interest is shown by a faithful and regular attendance, even when bad roads, foul weather, and impaired health serve as obstacles in the way.

How often the Lord tests our faithfulness in these ways. One should never work so hard at secular employment during the day, that he will be too weary, when there is a service at night, to attend. Some say they have the home work to do, and it must be done. Have we not also the Lord's work to do? And must it not be done? How often spiritual blindness and indifference manifests itself in this way. If you have an interest in the cause of God, show it, by not only attending meetings regularly, and by bearing your responsibility in every way, but, by being on time. It will be sad, indeed, should we be five minutes too late preparing for the judgment. While the "Bridegroom tarrieth," let us do right, do it with our might, and that on time. It would be better to stay away from church, than to set a bad example by habitually interrupting the worship of God, by coming into service when it is in progress, or half over.

Is it not dangerous to have less love for the services of the sanctuary, and the souls of others, than when we were first converted? Should there not be a growth instead of the decline we so often see?

What about shiftless business men? Imagine one indifferent, slothful and disinterested in the success of financial matters. He spends the early business hours of the day in feather-bed slumber. He reaches his shop at late and irregular hours. Customers have called, but gone elsewhere to deal. Others, of later hours are disappointed in finding in his shop a miserable assort-

ment of goods, and thrown in untidy heaps, covered with dust, etc. What is to become of such a business, when its existence depends on its success? Your answer, bankruptcy, stares all such management of business in the face. How, then, can we expect any better results in building the walls of Zion, if it is managed on similar principles?

How many, too, are praying for revivals, as they say, but are completely mired in religious indifference, which makes it almost impossible to have a revival of religion in the community where they live.

If we have a revival, we must *work* for it. Special care should be taken of the church or building in which religious services are held. It will deeply impress the stranger to the Lord, when he sees the people of God, with His work at heart. The Lord's house should be kept clean, and dusted, as well as our own residences. Let some one be appointed to go early and air the church, so that the assembly will find a wholesome, instead of stagnant atmosphere within. Arrange in the winter season to have the building comfortably heated during the service, not after the people have retired. Let the lights be sufficient to enable the worshippers to locate the trouble in ease their hymn-book should be turned upside down.

Generally, in the Protestant congregations of our land, the audience are expected to participate in the exercises of the service; joining in prayers, testimonies and singing. And to such congregations we advise, never allow a service to drag for the want of some one to act. Pray, testify, exhort or sing, according to the order of the meeting.

When a meeting is open for testimonies you should speak at once, if no one else is engaged.

Do not kill a good meeting by allowing the common, miserable drag, of from one to two minutes between each prayer or testimony given. If you sit thinking of something suitable to say, you may lose what God would have you say.—Here the substance is often exchanged for the shadow. We should bear in mind, that Satan uses all the time that we do not, in the services.—You say, “What, if the Spirit does not prompt me to speak at that time?” But, we reply, the Spirit is blamed for too much. Why! in such cases, all should be wise enough to do their duty, without expecting the Lord to be continually repeating what He has told them scores of times, in the past, by His Word and Spirit, to be their constant duty.

A woman who engages a servant girl to execute household duties, only desires to give her employee general instructions the first few days. Subsequently, she is expected to proceed with the prosecution of duty, without continuous counsel.

Does the Lord not expect His servants, too, to proceed with the performance of what He has told them many times by direct and indirect revelations to be His will and their religious duty? Yet, how few apply themselves intelligently.

Then keep in order, and let prayers be prayers; not preaching; not dig at someone present: but pray the blessing of the Lord upon yourself and others.

In meetings where all classes are invited forward for prayer, and altar services are practiced, the difference between this, and other public prayer seasons, should be clearly understood. In altar services, it

does not do for each one to pray separately, nothing makes an altar service flatter than this.

People should not go to an altar service unless they know what they go for. If they know, they should earnestly and heartily take up duty as soon as they have an opportunity, whether it is to pray for themselves, or for and with others needing help. When professing Christians go to an altar and fail to lead out in prayer, they greatly injure both themselves and the service. We should go for business, and then do business when we go. We can stir up the gifts that are within us, if we have a mind to.

Order, in experience meetings, is generally discarded more than in prayer, and other exercises of the public service. Testimonies, like prayers, should not be hints, digs, cross-firing, back-firing or insinuations aimed at others. There are few things more injurious to the spread of the Gospel than these.

People are generally too slow to get up to speak, and then too slow to sit down again. Those who quit when they have given their personal experience, generally contribute more help to the service than those who think they must have their little preach out, every time they are given a chance for testimony. They think so, simply because they have formed that habit, then they imagine they cannot get along spiritually without it.

We give this as a general rule, to which there might be some exceptions. There may be times the Lord will let His Spirit so rest upon a man, that he will be constrained to burst out into a flaming exhortation in a testimony meeting, and the oftener these occur the better.

When the Lord pours a flaming exhortation on a person, the time he occupies in delivering his message is little noticed, as all are likely to be well entertained.

Long testimonies are generally enjoyed, when given by those who are not in the habit of speaking lengthy. Take notice, and see if those who seem to enjoy the best experiences, do not usually speak brief, and those with little or no experience, long.

When a person breaks through testimonial limits and order, and gets at preaching habitually in testimony meetings, he is likely to say things that will give offence, for all people have not the inoffensive peace. Psa. 119: 165.

Generally, people who have much capacity to wisely instruct others, are given sufficient meetings to allow them plenty of opportunity for needful exposition of truth and counsel.

Singing in service is a great blessing and aids worship, when it is done in the Spirit and under inspiration. But when there is much singing done, while prayers and testimonies are called for, just to fill up space, employ the time, and make up for the slowness of the people to act, we cannot expect much of the blessing of the Lord to rest upon this, or effect good results.

The wisest among us are but stupid, ignorant and greatly deficient in judgment, in the sight of the angels; let alone what we are in the sight of God. So, let us make the very best of our situation, and use every means whereby we may be enabled to bring the most glory possible to our blessed Redeemer. We should "Study to show ourselves approved unto God,

workmen that needeth not to be ashamed, rightly dividing the word of truth."

To profess religion, belong to a church and bear certain religious responsibilities and obligations, will never take us to heaven. We must have all the qualities of a truly regenerated Bible Christian, in order to stand guiltless with our hearts open to God, in the light of the judgment morning. Such a Christian is one who, in this life, loves the Lord his God with all his heart, soul, mind, and strength. This is so possible that none need seek an excuse for sin, indifference, or inconsistencies, for there is none, since an unfailing remedy has been established through the blood.

Is not the Sunday sickness a peculiar thing? Peculiar, because the afflicted one can work hard all day Saturday, and all day the following Monday, as well as the other laboring days of the week; but on Sunday, they become so sick that they cannot attend church.

There are those, too, who are always tired when it comes to God's work, but never tire out at any amount of work for themselves. They would not hesitate a moment, to undertake half a day's work for themselves at a time when they are practically trailing their feet behind them.—But, when it comes to the prayer meeting hour, or to the performance of some other religious duty, they become most inexpressibly tired, and excuse themselves on the strength of the same. We believe that such sickness and such fatigued souls will entitle a reward, some day, that we have no desire to labor for.

Activity and devotion are in all cases essential to retain a religious experience. It is an absolute impos-

sibility for the inactive and inconsistent to please their Maker, and retain the favor and smile of God.

Man never succeeds properly in religious achievements, until he sets himself to make a real business of serving God. This business must receive constant attention in all the busy pursuits of life.

Each day should be met with much prayer, spiritual meditation, renewed devotion and consecration. This opens the channel for a rich inflow of needed grace to the heart: thus helping to qualify the soul for a joyful discharge of duty and an unfaltering procedure in righteousness, amidst the numberless assaults of the prince of the power of the air, who, "As a roaring lion, walketh about, seeking whom he may devour."

It is not sufficient to merely commence the day thus; but it must be more or less continued and interwoven with each separate exercise of the entire life. If we fail in these accomplishments, we fail in the race and lose our crown.

Should it be asked, "How can we do business, attend to domestic and secular affairs, and have the mind, at the same time, so much on religion?" It might be better for the souls of many business transactors if their minds and thoughts were a little more focused upon religion than what they are! It is well understood though, by those who are scripturally converted, and especially those who are entirely sanctified, that there is no time that secular work goes so well, and everything runs so smoothly, as when the Spirit of the Lord is being profusely poured upon the inner man.

We do not go astray when we "Do all to the glory of God, whether we eat, drink, or whatsoever we do."

When men become born of the Spirit and have a living trust in the Lord for everything and receive all they get, as from God, believing every event, whether seemingly, in prosperity or adversity to be strictly providential and for their good; it then becomes easy to keep the mind stayed on heavenly things. Then, when trials are administered by the ounce, grace to surmount them, will be supplied by the pound.

It is no obstruction to the business of a merchant, or to any other line of industry, to be good, righteous, happy, cheerful, spirit-filled, honest and reliable. These religious characteristics are the very things the general public look for. When business is conducted on the principles of righteousness, and under the smile of God, it will often be seen to be stamped with extraordinary prosperity. As a general rule, the busy farmer sees everything prospering the most, when his soul is charged the most with the glory and unction of the Lord.—Of course, there are some exceptions, where very incapable business men become Christians, and their inability seems to always darken their temporal pathway.

The busy mothers, too, at times seem perplexed with the philosophy of so much devotion interwoven with the countless domestic cares and duties, in the homes where youthful and prattling voices are so often making their wants and wishes known. But, thank God, there is provision for such mothers in the Gospel; and they are no exception to the rule of being "Not slothful in business, fervent (Webster—hot or boiling) in spirit, serving the Lord."

Such mothers, as well as other people, can be inwardly, and often, outwardly, praising God while they

are engaged in secular employment. In this state of mind and soul, is when the cooking, baking, washing, mending, etc., seem to go the best. This is just where a good religious experience becomes abundantly useful. The horse is proved when driven; the lamp is tested by being lit in the darkness.

The candidates for the New Jerusalem must be a tried people. From trials and tribulations the ransomed ones come. Trials, have always been a portion of the bill of fare on the pilgrimage from earth to heaven. Abraham was tried. The children of Israel were tried. God's people in all the ages have been called upon to pass through the furnace of trial. Think of Moses, of Daniel, of the three Hebrew children, and the long train of heroic martyrs in the ushering centuries of the Christian era. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of *Christ's* sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

It was said of our fathers that "They wandered about in sheepskins and goatskins; they wandered in the deserts, and in mountains, and in dens and caves of the earth." This is Paul's account of how it has been done, and he adds, "God prepared for them a city." The way of painful duty, is often the way of fullest joy. Our gracious Majesty on high understands each case, and has reserved the fatness of the land for the willing and the obedient, who become by His grace, "More than conquerors through Him that loved us."

The laity, sometimes maintain, that ministers of the

Gospel are the only people who can keep their thoughts concentrated on Divine things, and fully perform religious duties, as they have nothing else to do, and, consequently, have very little to try them. Such ideas are anything but correct, though they may be advanced with all sincerity.

It is one thing to speak, but another thing to know what we speak about. Any true minister, we believe, can honestly affirm that more trials cross his pathway in one day in the public work of the ministry, and in pastoral responsibilities, than in a week of the ordinary occupations of life. If preserving grace does not fail the minister, is it not a strong testimony in favor of the truth that His grace is sufficient for all, and this should be an encouragement to everybody.

John Wesley was one of these witnesses. He was probably one of the most busy men that ever has been known. He ranked high in accomplishments, preached forty-two thousand sermons, an average of fifteen per week. His travels, and extensive writings besides, would seem sufficient to occupy a number of men. This, with the care and responsibility of the Methodist Church, which he founded and led, did not overtax his small physical frame of one hundred and twenty-two pounds. He once said, "I am always in haste and never in a hurry." Again he said that, "All my cares are no more to me than a thousand hairs of my head."

Without hesitation, we should "cast our burden upon the Lord, who will sustain us, and never allow the righteous to be moved. Then will we enjoy the benefit of the truth, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3.

Special attention should also be given to family prayer. No multiplicity of business should effect an irregularity with it. This blights internal efficiency, and blasts external usefulness. At the present time, this error is allowed to effect inconceivable injuries in religious experience and in the propagation of the gospel of peace.

When I was a young convert, and a small boy, I felt it my duty in my father's home to have family prayer. It was started first at the time of the morning meal. It proved so invigorating to my spiritual life and the preservation of my soul in righteousness, that I made it an evening practice also. Later, I felt that the soul needed to be fed in this way, as often as the body, and adopted the plan of having prayer immediately after each meal. And now in sixteen years experience of this, I find it a most wholesome exercise for the soul, and one that should never be neglected.

As time and space will not permit a consideration of all points of Christian duty, we trust the reader will allow this brief treatise to serve as suggestive thoughts, by which the whole train of Christian duties might be coupled with the spiritual enthusiasm we have endeavored to point out in the above.

See a few lines which represent the poetry of J. Wolfgang:

ACTIVITY—UNHAasting YET UNRESTING.

Without haste! without rest!
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom;
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar for e'er the Spirit's speed;
Ponder well and know the right,
Onward, then, with all thy might;
Haste not—years can ne'er atone
For one reckless action done!

Rest not! life is sweeping by,
Do and dare, before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away!

Haste not! rest not! calmly wait,
Meekly bear the storms of fate;
Duty be thy polar guide,
Do the right, whate'er betide!
Haste not—rest not—conflicts past,
God shall crown thy work at last.

GRIEVING THE HOLY SPIRIT.

CHAPTER V.

Christian people enjoy the prerogative of bearing the seal of the application of the atonement of Jesus upon their souls. This seal was procured in the great redemptive plan for the salvation of man. This, like all other good and perfect gifts to man, is the effect of the loving kindness of our blessed Creator.

When a sinful person becomes a Christian, it is then his highly exalted privilege, as well as his duty, to direct his course of life in the way of righteousness. In order to do this, finite man, must necessarily be guided in a special manner by a greater power than that of himself in order that he may succeed in such an exalted and supernatural course.

What, then, shall guide him? The direct and indirect teaching of the Bible, with the corresponding counsel of the Holy Spirit. The Bible, is itself, the indirect teaching of the Holy Spirit. A violation or ignorance of its scriptural precepts is as great an offence to the Spirit, as could be committed by man. All deviations, (no matter how small they may seem to be), from gospel truths, or the pathway of Christian duty, is insulting to the Holy Ghost. There is no better motto that one can have, than to "Grieve not the Holy Spirit of God."

SELF-INDULGENCE.—Every step towards heaven

must be made in connection with self-crucifixion. This is not at all pleasing to flesh and blood, consequently, an easier route is often introduced;—but man's spiritual inventions are not permissible according to Truth, and self-indulgence is introduced, only, at the forfeiture and subsequent loss of the Spirit's smile.

There is a two-fold self to man, viz., the physical, and the immoral self; the latter can be removed by the grace of God, but the former (the physical), must remain throughout this life. It was this physical self that St. Paul referred to, when he made mention of keeping the body under. The most holy have the physical self to contend with. It may cause either conscious or unconscious self-indulgence. When conscious, it grieves the Spirit, and the soul falls into guilt. When unconscious, it hinders growth in grace.

Self-indulgence may show itself in over-eating, continuing to eat such things as gratify the appetite, but prove injurious to the system; the partaking of fruits, sweets, etc., irregularly between meals, and to excess, which are sure, sooner or later, to ruin the stomach and produce disease of some kind or other, especially of the digestive canal, from which it passes through the entire system, and soon the whole body is weakened, resulting in an early decay, and a premature death. One might even drink water to excess. Some have died through drinking too copiously when in a famishing condition. The common use of all stimulating drinks, such as tea and coffee with their various substitutes, which are certainly more or less harmful, are but other forms of self-indulgence; they belong to the tobacco and whiskey realm.

Self, may also be indulged in in the clothing we

wear, the house we live in, the horses we drive and the vehicles we ride in. Not that it is wrong to have food and drink, clothing, houses, etc., but, it is wrong when self, instead of righteousness, has the say in the purchasing of them; or in the quality chosen. Self, is very fond of exalting itself a little above others.—But our Guide Book directs us to do all things to the glory of God, “Whether we eat, drink, or whatsoever we do.”

TALKATIVENESS.—Christian people should be very careful about what they say. We believe few things have blighted the Lord's cause more than a wrong use of the unruly member, the tongue. Our lives should be controlled by Divine love, and then no corrupt or uncharitable conversation will be produced from them. What a great many professing Christians lack in prayer, they make up, to their own sorrow, in vain and unprofitable talking. The armour is kept brighter by using it, rather than by talking about it. If the time which is being wasted in useless and idle conversation, even though it be of a religious strain, was spent in supplications, and spiritual reading, we would soon reach a point of usefulness, which would be far in advance of our present dreams.

Talkativeness is ruinous to spirituality. The life of our spirits pass out through our speech; then, when talk is superfluous, it wastes the peace of the heart. It drowns the prayer-spirit in the Christian, and works havoc with the unity of Christian societies, and with the friendship of neighborhoods. Often professing Christians are found gossiping about what should have been buried years ago. How often the deep, solemn, workings of the Holy Spirit, are rattled over the tongue

machine with little more respect than for a love story. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The thoughts and feelings of the soul, are much like powder and steam, which have the greatest power when they are condensed the most. A few well selected Holy Ghost words are of more profit to both speaker and hearer, than hours of frivolous chit-chat. "The tongue is a little member, and boasteth great things." "Behold, how great a matter a little fire kindleth!" "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

While the tongue cannot be tamed by man, it is a consolation to know that there is one means by which it can be conquered and controlled, viz., by the grace and power of God. When the tongue gets liberty, it seems to take special delight in backbiting and slandering the neighbors. Wisdom, profitableness and general unity, seem to dwell far from it. It must talk unwisely, unprofitably, and engender endless strife and contention. "In the multitude of words there wanteth not sin." "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" He that backbiteth not with his tongue." To be continually gabbing is to be averse to what the Scriptures exhort and command us to be. It is an enemy to Christianity and the broad

way to hell. "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble." To walk in the Spirit, is to avoid talking, simply for talk's sake, or merely to entertain. To speak effectually, we must, so far as we understand it, speak God's words, at His time, and in harmony with the operations of the indwelling Holy Spirit. We should let the Lord into our hearts and minds; if we do, He will control our words. There is great need of us watching our speech, for "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Thousands of Christians become spiritually crippled through excessive talk, while many are ruined through unprofitable conversation. When we speak of the dead or absent, we should say nothing but good, and that in the kindest manner possible. The only exception that should be taken to this rule, is, when it becomes necessary to warn our hearers concerning absent evil-workers, as Jesus did in saying, "Beware of the leaven of the Pharisees, which is hypocrisy."

"To speak evil of no man," is as strong a command, as, "Thou shalt not kill." But how few regard it as such. All Christians should occasionally read the forty-ninth sermon of John Wesley's first volume, entitled "The Cure of Evil Speaking."

Our attention was attracted to a certain recipe, recently published in one of our periodicals, bearing on the point under consideration, which, is our pleasure to submit.

RECIPE FOR MAKING TATTLERS.

"Take a handful of seed called run-about, the same quantity of the root nimble-tongue, a sprig of the herb

called backbite, a teaspoonful of don't-you-tell-it, six drachms of malice, and a few drops of envy, which can be purchasead in any quantity at the shops of Miss Tabitha Tattler and Miss Nancy Gadabout; stir them well together, and simmer for half an hour over the fire of discontent, kindled with a little jealousy; then strain through the rag of misconstruction and cork in the bottle of malevolence, and hang it on a skein of street-yarn; shake it occasionally for a few days and it will be fit for use. Let a few drops be taken before walking out, and the subject which I have selected will be able to speak all manner of evil."

HORSE-TRADING.—Horse-trading is a wind that has blighted many a valuable Christian influence. It is not, by name, particularly condemned in the Word of God; neither is horse-racing, card-playing, gambling, tobacco using, etc.—these are not only wrong, but are generally accepted by men to be wrong. So it does not justify horse-trading, because it has the old tobacco-nist's plea, "it is not (by name) mentioned in the Bible." It, like these other specified evils, is so strongly implied in many texts in the Bible, that there is little need of them being mentioned by name.

Horse-trading is a game of dishonesty. We do not say that all horse-trading is dishonest, as it may be transacted, in some cases, as honestly as the selling of a load of grain; the only difference from a moral standpoint would be, the influence.

Horse-trading, the country over, is a means of gambling. We believe ninety-nine trades out of every hundred are those, where each man is trying to get the better of the other. They each designate all the good points about their own animal and cover all they can

of the bad ones. There is so much of this work going on in horse-trading, particularly, that one who trades horses at all, no matter how honest, is classified in public opinion as a horse-trader, with the gambling, horse-trading principles.

We could meet the player of most any kind of a musical instrument, and the scene would not suggest the ball-dance to us, until we came in connection with the operating violinist. At the first sight and hearing of the expert fiddler, one would be reminded of the dance. It is the same with horse-trading. It's very name, suggests to the public mind, cheat and fraud. "Yes," a voice replies, "but one might trade when it benefits both parties." Yes, but can a Christian afford to have his name connected with the horse-trading fraternity, and his religious influence blighted for the sake of the benefit of a little filthy-lucre?

Some try to avoid the disadvantage of a lost influence in trading, by each setting a price on his horse as they trade, then, they both say, "I bought and sold."—Brother, there is no dodging on the way to heaven. It is straight work and strong influences our Lord wants.

It is a fact, too, that often the demoralizing principles relative to horse-trading, finds its way into other exchange deals, and for this reason, we would be pleased to see all Christians turn their backs upon all kinds of trading, and as a general rule, at least, sell and buy for cash value, which is the most honest, most satisfactory, and most influential for righteousness.

FANATICAL IMPRESSIONS.—Fanatical impressions is a very subtle line of temptation which most particu-

larly confronts real spiritual congregations. Formalists are generally quite free from this satanic inducement. Satan does not trouble those with fanatical delusions, whom he has a mortgage upon already. Those whom he cannot prevent from faithfully following the Lord, he seizes what he considers the next best means to accomplish his unholy purpose by endeavoring to persuade them to go beyond and independent of the Lord, ignoring the plain teaching of the Scriptures, the counsel of God, and the dictates of the Holy Spirit, also that of holy men. We need to be on our guard against such delusions, and keep to the utmost distance from all heated imaginations. It is dangerous to hastily ascribe all dreams, visions, impressions and seeming revelations to the Lord. It is not right to blame the Holy Spirit for all the things that many, and even some good people do.

Impressions may be from the Lord; they may be from Satan; or, they may be from nature. This necessitates our "Trying the spirits," when impressions present themselves, to see from which source they have come. There must also be a way to try them, and what is better than the inspired canon of the Holy Scriptures and sanctified common sense? The very desire of growing in grace, may, if not guarded, become an inroad to fanaticism. It is often, also, the result of pride, by way of desiring to be doing great things. It is well to remember, that even righteous visions, revelations and manifestations, are but small things in comparison to God's love, and infinitely inferior to it.

Some make serious mistakes in the discernment of spirits; they judge other people to be right, or wrong,

according to their own feelings, and wild impressions. This is not a scriptural way of judging. A tree is known by its fruit.

Fanaticism, is a train of wild thoughts, arising from some falsely imagined influence or inspiration, thought to be from God. They who are its victims, imagine they have such gifts from God as they have not. In this way, some have imagined themselves to be endued with the power of working miracles, of healing the sick by their word or touch; of foretelling events with the utmost certainty and exactness. Some imagine (in prayer especially), that they are so under the influence of the Holy Spirit, that God dictates every particular word they speak, and gives them power to understand exactly the spiritual condition of every one about them. This often causes them to affirm wild conclusions, which they have sadly formed regarding others, with far more authority than St. Paul.

What a state a man is in, when he is so enveloped in imaginations, that he is actually fortified against all advice and help from righteous people, and more particularly, against the grace of God; the very thing by which he thinks he is accomplishing such great things. The utmost danger lies in expecting the end without the means, by the immediate and direct operations of the Spirit and power of God.

Apart from the rankness of fanaticism, there is such a thing as impressions, both good and evil. Those from Satan work very rapidly among wicked people. This makes bad company very dangerous for Christian people. Bad reading, also, has an indescribable evil influence in producing wrong impressions.

Those who are victims of evil impressions, are those

whom the devil knows well that it would be wasting his time to try to induce to lie or steal. Satan, unlike God, is always in a hurry to have us do doubtful things. Poisonous meat, may appear the same, to the ferocious forest wolf, as the wholesome ham which he has formerly greeted with good results. The only visible difference with the poisoned flesh, is the after effects.

There is ample provision made in the Gospel of Jesus for the safe guidance of all the children of God. Those who fail, do not use the means Divinely provided. Some of the things which serve as means to our preservation, are, (1) the Scriptures, (2) the Holy Spirit, (3) the advise of ministers and righteous people, (4) and the exercise of our own rational mind. What a power any of these are, especially the first two, if properly employed. Those who love God most, love the study of the Bible most. When we are prompted to do that which time and circumstances proves an impossibility for us to perform, it is an evidence of a display of satanic impression and delusion. Divine leadings are so friendly with circumstances that the way always opens for them.

“Try all things,” writes John Wesley, “by the written Word, and let all bow down before it. You are in danger of enthusiasm (fanaticism) every hour if you depart, ever so little from Scripture; yea, or from the plain, literal meaning of any text taken in connection with its context. And so you are if you despise or lightly esteem reason, knowledge or human learning; every one of which is an excellent gift of God, and may serve the noblest purpose.”

They who are influenced by the Bible, heavenly

impressions, and led by the Holy Spirit, are always ready to give a scriptural reason for the things they do, and the positions they take. The professing Christians who are influenced by the tempter's disguised impressions, are not able to do this. When they are asked for reasons, they commonly dispose of the matter by saying, "God told me to do such and such." If this is all the reason one can give for what he does, it has a poor foundation. It can always be depended upon, when one is heard saying "God told me this," and "God told me that"; "God told me to *do* this," and "God told me to *do* that," that the person is to some extent, at least, a subject of fanatical impressions.—The absurdity of speaking of God in such an irreverent way, just as though God talked personally to him, as one man would talk to another, or, as He did in former dispensations to some men in particular when there was no Scripture, or when they were not completed.

The call to the ministry often plays havoc with young converts. It is God's work to call all into the Christian ministry, that He wants in. It is the devil's work to call all into the same ministry that God does not want in it. So, in one of these two ways, mostly all young converts, especially in the several denominational branches of Methodism, get a call to the ministry. Some have engaged who are not proving by their works, that their call is Divine. They have overstepped the mark and reached a sphere of labor, which they are unadapted for. Consequently, they spoil what good they might have done had they remained in a local capacity.

There are other innocent souls who have been charmed with Satan's preach-call, who have applied

their intelligence sufficiently to conclude that they have neither talents, or gifts for the public deliberations of Gospel truths, and accordingly, have declined going. If the devil cannot succeed in delusively leading such into the ministry, he will then come at them in another way, by saying, "There, you were called to preach the Gospel, and you disobeyed the Lord and have lost your salvation." If the innocent soul heeds this, he will cast away his faith and confidence in God, and drop into the mire of despondency and condemnation. We see such cases year after year, laboring under this delusion. They say, "I cannot get converted because I have to preach, which work I am insufficient for."

If God calls a soul to preach, He will have capacity, ability and power to do it, providing he applies himself to all the available means which God has provided, and placed within his reach. If one is really called into the special itinerant work of the Christian ministry, and he refuses to act, God generally finds a way to master him, as in the case of Jonah, and get him at it. He usually succeeds in finding a means to get the truly called, but rebellious ministers, to work, or, He is likely to take them from this world in trying to do so. This settling down to a pretty easy life and tolerably enjoying the things of this world—but, "cannot get saved, because I am called to preach," is all bosh and sham. When God calls one to preach, He notifies the Church so that she will understand it, and be prepared to send him out with the proper recommendations; and also open her gates for his admittance to the vineyard.

COMPROMISE.—Compromise, where is it? We need

not leave the ministry to find it! Those who preach for salary or fame are its victims. It is a worldly compromise when ministers select a good paying denomination, to labor in, rather than a spiritual one. If they take this step in the compromise direction, they will then preach to please the people, in order to gain the desired mammon. They will do this whether they preach Gospel or fiction; truth or error; wisdom or nonsense. The rascal in the Church will be slicked over as long as he has money. This, perhaps, is the primary cause of all the unbecoming frivolity, fun and nonsense in the so-called Church of to-day. It all has the one object, viz., to please and get gain.

The laity, in spiritual congregations, are commonly exposed to strong temptations towards compromise when placed under the chilling blast of the religious opposition of the unrighteous, which is usually the strongest from formalists and hypocrites. Spiritual revivals are not only accompanied with opposition, but with persecution. This will take place among those who have been the warmest friends, while all lived in sin. If part of a circle of friends become Christians, and the others refuse the offers of Divine mercy, the latter class generally oppose the former, and often bitterly persecute them.

This is often the case within families as well as among friends and neighbors; in fact, persecution is often more bitter in the family circle than elsewhere. If often occurs, when the streams of salvation have reached the hearts of some members of a family, that the remaining part rise up in a civil, religious rebellion against them. Their course of action is designated in Holy Writ as follows, "Brother delivers up brother to

death, and the father (if such can be called a father), the child: and the children shall rise up against their parents and cause them to be put to death, (what gigantic devils must possess the souls of such children), and ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matt. 10: 21, 22. The death mentioned here has reference, no doubt, to natural death, which was a common result of the persecution in primitive days. The laws of our land are so forcible, in these days, that they largely prevent the act of murder, and so protect the Christian against the tragedies of martyrdom, but the spirit of the persecutors is none the better because of this. While now-a-days, we do not see many Christians put to death, yet, God sees the fulfilment of this Scripture in every hateful persecuting heart.

If we wish to view this death from a spiritual standpoint, there would be no lack of its fulfilment, even in these days, as fathers, mothers, brothers, sisters, etc., are commonly putting each other to spiritual death, as in the days gone by. How comforting the words are, "He that endureth to the end shall be saved." The Master has said, "Think not that I am come to send peace on earth. I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall

lose it: and he that loseth his life for My sake, shall find it." Matt. 10: 34-39.

The workings of salvation cause both unity and division. It is peace with God and unity with all believers, as will be seen in our chapter on "One Accord"—but it is division with the world. It is such, because we are attached to Christ, which union necessitates and enables us to cease from the unfruitful works of darkness. By this, we lose the world's friendship, gain its frown, and often excite its hostility.

It is true, as some say, that certain families were living without discord until religion got into the home, and afterwards it was trouble, division and contention almost continuously. Yes, before religion found its way into the home, they were all travelling lovingly and unitedly to hell and destruction; each helping the other along as much as possible. They were united, because they were all alike; the same as a group of rowdies, which are perfectly united in their blighting pursuits. If division is made in a family, by part of the members getting salvation, is it not better to have it, and let some make their escape to heaven; than for all to live unitedly in sin, and be damned at last in hell forever?

The greatest danger of all, in homes of righteous division, is, the partially yielding of Christians in the conflict; the toning down just enough to please the devil, in laying aside the reproach of the cross. In so doing, the testimony may remain, but the grace and spirit of the Lord takes its departure. Christians should go to service, dress plainly, have regular family worship, etc., no matter how high the devil's storm rages. No greater calamity could befall any indivi-

dual, than to yield *part* of the time to Satan, or yield partly, *all* the time to him. This spoils the whole thing. It interferes with God's plans, and keeps the storm of contention continually raging. The devil will never back down as long as he is getting some victory. God says, "Be separate and touch not the unclean thing." This applies to anything, wherein even two people may take part, such as sports, courtship, marriage, business partnership, society membership, etc. Wherever there is a yoke, we should see who is at the other end of it. Those who will be the friends of the world, are the enemies of God. All who "Live godly in Christ Jesus shall suffer persecution." When we are persecuted, we are to rejoice and be exceeding glad for great is our reward in heaven.

We must, however, be wise in our attitude towards our persecutors; while we remain firm and unyielding to them in what we know to be right, we must use every means to make them feel that we are not doing it to be stubborn, but for Jesus' sake, and the salvation of our souls. Much prayer, a tender heart, mild affection and kindness towards persecutors, along with loyalty to God, will generally break the heart of stone, soften the adamant spirit, and effect a submission on their part, also, to the God we serve. When we allow nothing to retard our progress heavenward, the power of Christianity, the effect of a life of righteousness, the sweetness of a Christlike disposition, will work away like leaven until all the opposition in the home is subdued, cast out, and replaced by heavenly love. Then all will travel together with a greater unity towards heaven than they once advanced in towards destruction.

THE BUSINESS YOKE.—This is very dangerous, notwithstanding its prevalency. It is exceedingly wrong for Christians to unite with unsaved people in a business syndicate or firm. They should not commit themselves to the actions of others who are unconverted. The business ethics of the world, and that of Christ, or Chrisitans, are widely different.

We also have the religious yoke to watch.—Surely we are in perils in this life if *it* needs to be watched. It is certainly a fact that our earthly probation is a course of deep trials. But glory! it is not without sufficient grace to make us more than overcomers. Well, what is to be watched in the religious yoke? We should not enter into fellowship with any of the false forms of religiousness in this world. We should avoid, as we would poison, the brotherhood of half-bred moral reform church societies. We should have fellowship, only, with those assemblies which give evidence of being born from above; of being changed from darkness to light, and from the power of sin and Satan unto God. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II. Cor. 6: 14-18.

INBRED SIN.

CHAPTER VI.

Sin, in the human family, is traceable to the fall in the garden of Eden.

Inbred sin has existed as a unit of evil in every child of the human race. It is the product of the fall of man. It is as old as the firstborn child of Adam. Cain was the first child that came into this world with the principle of sin engrained in his heart and nature. It is the firstborn of the original transgression, the entity of evil that has been transmitted to the countless millions of the human race. Original sin was effected by the beguiling of our mother, Eve, through the serpent. Adam was also solicited, and fell. He being the federal head of the human race, could not but transmit the evil that had found lodgement in him, consequently, the seed of evil, or inbred sin, has been inherited by all that have proceeded out of his loins. The only exception was Christ Jesus, the God-man, the Divine-man, the promised seed that should bruise the serpent's head. As Christ was manifested to destroy the works of the devil, and as inbred sin is a part of those works, therefore, its destruction is provided for in the atonement; and entire sanctification is made attainable for us.

Man is a compound being, having a mortal body, and an immortal spirit, which is devoid of all material

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qualities, and continues to live in a state of conscious existence, after it, through death, is separated from the body. Man was first made upright, that is, in a moral sense, by nature conformed to God. He was a free-will, responsible agent, and probationer, placed under Divine law, by the breaking of which, he incurred its death penalty, both temporally and spiritually. The one sin of the first man, changed the whole moral nature, from a holy, to a sinful state, which changed condition, being hereditary, has entered into all of Adam's descendants.

Man was first made, and still remains, a free moral agent. He has always been free to do right or wrong. When sin is indulged in, so that the life, as well as the soul is polluted, the will, even then, is not bound. The understanding is darkened by sin, but light, knowledge and conviction from God moves the affections, which prompt the will towards good.

Regarding man's free-will, the theologian Binney, in his works, gives the following as proof: (1) "It is involved in the feeling of moral obligation, and in the sense of guilt for our misdeeds." (2) "If man is punished in the future state, God must be the punisher." (3) "If God be the punisher, the punishment must be just." (4) "If the punishment be just, (it holds that) the punished might have done otherwise." (5) "If the punished might have done otherwise, they were free agents." (6) "Therefore, if (wicked) men are to be punished in the future world, they must be free-will agents here."

Free-will, was given to man as an exalted privilege, but, like many other God-given privileges, it has been

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misused and abused; first in the garden of Eden, and since then, all down through the ages.

Man, was originally created righteous, and in the image of God. He was pure as God is pure; righteous as God is righteous. His nature was perfectly holy. All his thoughts, words and actions, were in supreme love. There were no unholy tendencies in his heart, he was inclined only towards good. He had a capacity for expansion, and of attaining to still higher degrees of knowledge and glory. He was made physically sound, and was, consequently, free from infirmities, weaknesses, diseases and physical death.

To be created in the image of God, means that the soul and mind is formed after the nature and affections of the God of holiness. A being created in His image, could not be impure, unrighteous, sinful, vile, or ignorant; but an incorruptible picture of the Lord of Glory. God is a spirit, and has no corporal image or material form. Then, this image, or likeness of God, which man was created after, cannot mean the form of the physical body.

Man is both material and spiritual. After God created the material part of man, He breathed upon him, and he became a living soul. His image, or likeness, is intended to impress our spiritual being. Then, spiritually, Adam was created like God; pure in mind, holy in heart, righteous in actions, and, perfect in love. But, to many, there appears a mystery, as to how such a being fell. But, from the nature of man's *free will*, there must, of necessity, be a possibility of transgression. This transgression effected the fall, and, consequently, death as a penalty. There could be no probation without the possibility of disloyalty.

The beginning of evil is traceable to the fall of Satan, as Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:18. Through him, one-third of the angelic host of heaven became contaminated with sin, who were, with him, cast out of the holy city. The next impress of evil, that we have on record, was on earth, in the heart of the first man; who also fell while under the assaulting influence of Satanic devices. The fall caused him to become dead, at once, in sin, and under the wrath of God. As long as Adam retained his perfect and his holy estate, there was fellowship between him and his Creator. As soon as he fell from this most blessed state, and, in consequence, lost the original image of righteousness, that fellowship was broken; and he lost all desire for the presence of God. When Adam and Eve "Heard the voice of the Lord God walking in the garden in the cool of the day, they hid themselves from the presence of the Lord God amongst the trees of the garden." As man had deliberately separated himself from God, he was driven out of the garden of spiritual and temporal blessing.

The standard of purity, was laid down for man in the garden of Eden. It never has been, nor never will be, changed. "I am the Lord, I change not," and God's Word, like Himself, is unchangeable. The fall was first internal, in Adam's heart, and then external, as it effected his action. All sin is first committed by desires and lusts in the heart, before they are outwardly manifested.

The garden of Eden was planted by the Creator, for the use of man; who was also placed in it, "to dress it, and to keep it." In this garden, two trees were

specially distinguished; one called the "Tree of life," the other, the "Tree of the knowledge of good and evil." Adam was restrained from eating of the latter, by positive interdict, and by the threatened penalty that "In the day thou eatest thereof thou shalt surely die."

The serpent, who was more subtle than any beast of the field, tempted the woman to eat, by denying that death would be the consequence, and by assuring her that "their eyes would be opened," and, that they would be as gods, knowing good and evil. Their disobedience, in eating of the forbidden fruit, caused their expulsion from the garden, and placed them under the stern malediction of the broken law. By this act, Adam was compelled to labor, as expressed in Scripture, by "Eating his bread in the sweat of his brow." Had they not have sinned, they would have remained in the garden, where they had access to the tree of life. This tree, was a tree of immortal life. It was so prepared by God, its fruit being intended to preserve the mortal body from decay; in this way, man could live forever. As death was the penalty of Adam's transgression, it was necessary, when he fell, for him immediately to be separated from access to this immortal tree; thus, Adam became subject to physical, as well as spiritual death; and we, his posterity, have all to say with Paul: "We have borne the image of the earthly."

In the fall, Adam's incorruptible body, became corruptible, and, ever since, it is a clog to the souls of men. It hinders the soul much in its operations, apprehensions and judgments; consequently, no man is able to perform the full, and perfect, and uninterrupted service which the Adamic law required.

Inbred sin is the inward foe of all Christian people, who are not sanctified wholly. It is harder for them to overcome it, than the world and the devil outside of them. It is the chief cause of all backsliding. Sometimes the new convert, after having his sins forgiven, goes many days before he feels or realizes that inbred sin is still in his heart. But, it is sure to make its appearance sometime, and, most likely at an unexpected time, and at the least guarded moment. Formalists generally reject the doctrine of inbred sin, not knowing that they are being controlled by it. The true believer, nevertheless, becomes conscious, as he follows God of an unpleasant, evil root within. He feels that his experience and achievements are much short of the adult Christian. And the lives of many of the old-time saints and martyrs, make him blush with shame. Isaiah keenly felt this sin, when he cried out, "Woe is me! for I am undone."

Deliverance from this inherited monster is of vital importance, as it is the primal cause of all wilful transgressions. It is the fountain from which flows all unholy actions. This infection of nature remains in the regenerated, until its specific destruction is accomplished. It is the flesh lusting against the spirit, and is not, of itself, subject to the law of God. Although there is no condemnation to them that believe, yet, this lust, of itself, hath the nature of sin.

One may ask, "Can Christ be in the heart where sin is"? Undoubtedly He can! otherwise we could never be saved from inbred sin. Where the sickness is, is where the physician is needed. Christ indeed will not reign, where sin reigns; neither will He dwell, where any sin is willingly allowed to exist. He is in,

and dwells in the heart of every believer, who is fighting against sin. The Bible affords a deliverance, for the believer, from the guilt and power of sin. These are coupled together, but they are not the same thing; the guilt is one thing, the power is another. We allow, that believers are delivered from both of these, but, that they are delivered from the *being* of sin, in regeneration, the Scriptures deny.

Most of the prominent churches of our day, have the doctrine of inbred sin embodied in their creed; though many of their representatives seem to have lost sight of it. They, (perhaps ignorantly), oppose us, when we preach to them the doctrines of their own church. For example, take the Church of England; its standard is: "Original sin, standeth not in the following or imitation of Adam, as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is, of his own nature, only inclined to evil," etc.

The Methodist Church of Canada, requires their ministers, when they are seeking ordination, to be going on unto perfection. Church creeds, and sacred writings designate the doctrine of inbred sin, but none make it more obvious than King David, in Psalm 51: 5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." David here was a true penitent, and acknowledged his state as all others should do. He bewailed, not only his *acts* of sin, but the *disposition* that led to those acts. The light that shone into his soul, revealed to him the source from which transgressions proceeded. He asked for pardon from

the guilt of his transgressions, and washing, and cleansing, from his inward depravity.

St. Paul made reference to inbred sin, when writing to the believers at Corinth, to those who were sanctified in Christ Jesus. I. Cor. 1:2. He says, "I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ." I. Cor. 3:1. Hear what the apostle says unto those who were unquestionably, believers, who, in the same breath, he styles his brethren in Christ; yet, being in a measure, carnal. He speaks of them as being carnal, and babes in Christ, at one and the same time, plainly showing that every believer is, (in a degree), carnal, while he is only a babe in Christ.

The fact that there are two contrary principles in believers, nature and grace, the flesh and the spirit, runs through all the epistles of St. Paul, yea, through all the Holy Scriptures. Almost all the directions, and exhortations therein, are founded upon this fact. They point out wrong tempers, tendencies and propensities, in those who are, notwithstanding, acknowledged by the inspired writers, to be believers; and they are continually exhorted to fight with, and conquer these evil tendencies, by the power of faith.

One might ask, What becomes of the infants who die, as they are born in sin, and are incapable of seeking, or obtaining deliverance from it in their infancy? The answer is, all the members of the race of Adam, who die in infancy, are saved through the unconditional benefits of the atonement. The Word declares, that, "By the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of One, the free gift came upon all men unto justification of

life." In these words, the sin of Adam, and the merits of Christ are pronounced to be co-extensive; the words applied to both are precisely the same. "Judgment came upon all men." "The free gift came upon all men." If the whole human race is meant in the former clause, the whole human race is meant in the latter also; and it follows that, as all are injured by the offence of Adam, so, all are benefited by the obedience of Christ. Whatever, therefore, that benefit is; all children dying in infancy must partake of it, or there would be a larger portion of the human race upon whom, "The free gift" did not come. The fact that children are liable to die in infancy, a part of the penalty given to Adam, is sufficient to show that they were born under the whole malediction. "The free gift," is bestowed upon "All men," in order to justification of life; it follows, then, that, in the case of infants, this gift may be connected with the end for which it was given.

Inbred sin is a mysterious heritage, entailed upon Adam's race, and that all mankind has it at birth; not because of their immediate ancestors, who may or may not have been sanctified wholly, but because of the fall of Adam.

The carnal mind should have our sincere attention. First, in getting it extirpated after regeneration; second, in keeping it from regaining its hold upon our spiritual nature.

If carnality is not destroyed in the believer, it is likely soon to lead him into many dangerous errors; especially, doctrinal errors, which, when received and advanced by us to the minds of others, often result in constituting us, in reality, the enemies of Christian-

ity; although we profess to be laboring in support of it. Errors in doctrine are generally very suitably adapted to the feelings and sympathies of the carnal nature; and so, where carnality reigns, error is more readily accepted than the truth. Regarding Christ's teaching, the Jews rejected His truth, and believed lies, because, as Jesus said: "Ye are not of God." If Jesus had taught them error, it would have appeared reasonable to their depraved minds, and the multitudes would have believed Him at once.

It is a great mistake to suppose that a certain doctrine or work is of God, because it spreads rapidly. Pagan lies have spread the world over. Mohammedan delusions, at times, have spread like wild-fire. Popish errors have girdled the globe. Mormonism, with its abominable polygamy, has spread so rapidly that its horrors can be witnessed in nearly every land. Christian Science, with its plausible heresies, have, in a short space of time, captured many thousands. In fact, it appears, that if you want a theory or a doctrine to have unusual progress, mix plenty of error with it; make it palatable by a sugar coating of Bible truth, then hand it over to carnality for distribution. Error, *in such a mixture*, in process of time, (if not at the beginning), will predominate over the truth and claim pre-eminence, as man is so much more susceptible to error than to truth.

The prosperity of certain men, and erroneous doctrines, are a temptation and puzzle to many of the faithful in our day. But an increase in membership, and having financial success, is not, in all cases, an infallible test of God's favor. All persuasions that are not of God, will, some day, come to naught; but they

may have their seed-time periods, when, the winds of carnality will scatter their germs far over the globe. Oh! the need of having the carnal life not only subdued by regeneration, but destroyed by entire sanctification, and the soul preserved blameless unto the coming of our Lord Jesus Christ. Then devices, snares and entertainments of the devil, will be easily detected, located and avoided.

The carnal mind is not only an enemy to God, but it is *enmity*; if only an enemy, probably some reconciliation could be made. But it is "enmity against God," and consequently against us, His children. It is the enmity itself, and as such, it is not possible for any terms of peace to be accepted. The only way to reconcile enemies, is to destroy the enmity.

As every drop of poison, is poison, and will infect; and every spark of fire, is fire, and will burn, so is every thing relative to the law of sin. It will both poison and burn. Mortification may abate its force, but does not change its nature. The grace of God changes the nature of men, but nothing can change the nature of sin. Whatever effect may be wrought *upon* it, there is no effect wrought *in* it.

"God is love." He is eternally so in Himself; He is that to us, which is demonstrated in the shed blood of His dear Son, by which, we can be made pure only through Him, on whom all our future hopes depend. We carry, within us, an enmity against this God all our days, unless we are delivered from it. An enmity that is incapable of cure or reconciliation. Destroyed, it must be!—but cured or forgiven, it can never be!

So long as a believer has enmity itself within to

deal with, nothing need be expected but continual fighting with it. If the soul, through grace, does not overcome and destroy it, it will overcome and destroy the soul. Carnality has no terms of agreement with what is good. If a man shares his goods with an enemy, it may appease him; but enmity will have all, and is then, no more satisfied. You cannot bargain with fire only to burn part of your house; you have no way to avoid complete ruin but to extinguish it altogether.

This carnal enmity, is, in some places in the Scriptures, proposed as our enemy, as in the precept, "Abstain from fleshly lusts, which war against the soul." It is an enemy to the spirit of God within us. "The flesh lusteth (or fighteth) against the Spirit." It fights against the spiritual principle of good, which is within us. It fights against the soul to destroy it, but its proper object is God; it is enmity against Him. Here lies the secret of all its opposition to righteousness in us; it is because righteousness or goodness relates to God. It tries to cast off the soul's Gospel yoke, and break off the dependency which the creature ought to have on His Creator. The apostle gives the reason why he affirms the carnal mind to be enmity against God, viz., because it, "Is not subject to the law of God, neither indeed can be," as its whole nature consists in fierce opposition to Him.

What a blessed exchange, in place of indwelling sin, to have the indwelling Saviour possessing the inner recesses of the soul, so that the old man is driven out bag and baggage; thus, allowing us a sweet, heavenly and complete deliverance from all sin.

We will here close with this brief description of Inbred Sin, leaving the repentance of the same, and deliverance from it, to be considered in our chapters on Christian Perfection.

CHRISTIAN PERFECTION

CHAPTER VII.

Discourse (1)

In this discourse we will consider the instantaneous work of entire sanctification, and the state of perfect holiness which issues from it. What is meant by entire sanctification, is the second work of grace, instantaneously wrought in the human soul, subsequent to regeneration. The attainment of which, effects the destruction of inbred sin, and restores the soul to the image of God. It brings the soul into a state of perfect love to God and man, which is inwardly enjoyed, and outwardly demonstrated in the life which "Is hid with Christ in God." It is the blood of Calvary's Lamb applied to the heart of a spiritual infant making him pure, holy, "and strong in the Lord and in the power of His might." This instantaneous work of the Great Sanctifier is both preceded, and followed by a gradual work and growth in grace. The Spirit certifies this purification in Matt. 5: 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This purification or perfection of the heart we all need, with every accompanying evidence. Its chief inferential evidences, are oneness with God and righteous men, regardless of creed, sect or tongue. It places the soul within easy reach of perfect victory over all sin and temptation.

To profess this experience without having the testimony of the Spirit, the inward, and outward assurance of every evidence held forth in the Scriptures, is extremely dangerous. Entire sanctification is a purity, where the heart is made as free from sin as it ever can be; where the soul is preserved in readiness for the midnight cry, "Behold, the Bridegroom cometh; go ye out to meet Him."

Sanctification begins at regeneration, where the possessor is consecrated, or set apart, for the service of the Lord. If the life is continually directed in a righteous course, which secures the pleasure of God, the soul will make rapid progress by the guidance of the Spirit, to where it merges in the precious fountain, to the destruction of the sin germ in the heart, at which time, the soul is filled with inexpressible light and glory.

Entire sanctification is not a gradual work of grace, because a growth precedes it. Growth in grace can only effect a development in the Christian graces, but can never destroy sin, which is the chief object of this work. The true and loyal convert has an increasing power over the sin of his nature, as he grows in grace, but the sin principle remains imbedded in the nature until the blood remedy is applied. It is the same as with a fatally diseased person, who is approaching death; he may be weeks, or months declining; gradually getting weaker and weaker; inch by inch advancing to the end of life; still, he is not dead, not ready for burial; the cords of life may be far stretched, but not broken. He is a living man until life entirely ceases, and the actual change of death removes the soul from time into eternity.

Holiness, is used as a synonym for perfect love, full salvation; second blessing; entire sanctification; Christian perfection; renewed in love; loving God with all the heart, etc. While these terms all vary some in their strict meaning, yet, in a general way, they all apply to the same experience; but they reach it from different standpoints. Holiness, too, *involves* enlightenment, conviction for sin, repentance, faith, pardon, justification, regeneration, adoption, and the witness of the Spirit. All these, supplemented by a complete, joyful and irrevocable renewal of devotion of soul, body and substance; all that is ever called "Me," or "Mine," to be consecrated to God, and sealed, by purification through faith in the all-atoning, cleansing blood of Christ; effecting, through deep penitence, the eradication of inbred sin. This involves all evil propensities, desires and tempers.

By the full acceptance of Christ, as a Prophet, Priest and King, He reigns over all our thoughts. By His impartation and revelations to us, through the direct and personal agency of the Holy Ghost, we are made capable of loving God with all the heart, and our neighbor as ourselves. In all cases this state of heart must be nourished and sustained by holy living, a keeping of the commandments of God, and closely following in the footprints of the Lord Jesus Christ.

The entirely sanctified have a charming beauty in their lives and characters. Purity of heart, is the impression of Divine beauty. It is the mirror wherein are reflected the rays of the Sun of Righteousness, whose effulgence is too dazzling for mortal gaze. Entire sanctification separates all sin from the soul, leaving a glorious possibility, without inward hindrances, of

a vigorous growth in the Lord's fertile fields of perfect holiness. The peaceful atmosphere is laden with a heavenly fragrance, and lightened with the glowing sun that never sets, whose dazzling beams, mantled in glory and brightness, descending from the ever cloudless sky, illuminates the work and the path of the just, with an increasing brightness unto the perfect day.

Is there not great need of people with such experiences in the Christian Church to-day? If so, why not seek and obtain it, to the satisfaction of the soul, and glorification of the One who suffered to procure it for us. Then, the representatives of Bible holiness would truly be diffusing an influence over our sin-cursed and benighted land, that would attract masses of people to the benefits of Calvary, who are now, in their blood, condemned in sin to die. Oh! that Zion would arise, and shine, for her "light is come." Oh, that the Lord's army would go forth and defeat the foe; then, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Full salvation is also the world's standard of Christianity; the unconverted expect us to be holy in heart, holy in conversation, holy in conduct, honest in business, and upright in both public and private life. If they learn of us being otherwise, they lose confidence in our profession, and our influence over them for good is destroyed.

The truly converted soul hungers and thirsts for a clean heart, and is never satisfied without it. Mark, we say the *truly converted* soul, not the sinner, not the backslider, or the formalist; they seem satisfied with no salvation,—but the converted soul pants for a full

deliverance from all sin. Those who obey the call of God, obtain holiness, for, He "Hath not called us unto uncleanness, but unto holiness." We need holiness as a preparation for entering heaven. "Follow peace with all men, and holiness without which no man shall see the Lord." Hebrews 12:14.

We also need it in the conflicts of life, where, "We wrestle not against flesh and blood, but against principalities and powers," etc.

Holiness is an efflux from God that always hangs upon Him, and remains with Him; as the sunbeams, although they gild this lower world, and spread their golden wings about us, yet, they are not so much here, where they shine, as in the sun from whence they flow. God cannot draw a curtain between Himself and holiness, which is nothing but the splendor and shining of Himself. He cannot hide His face from it, He cannot desert it in the world. By it, the holy, shall overcome the world, and the "Prince of this world," too. Holiness is not a solitary, neglected thing; it hath stronger confederacies, and greater alliances than sin and wickedness. It is in league with God, and the universe; the whole creation smiles upon it. It is of God, and therefore it must needs be a victorious and triumphant thing.

Holiness was meant for every day use. If it is not used, it will soon depart from us. It is perfectly adapted for the home or business life, as well as for the place of worship. Its exercise hardens the bone, and strengthens the muscle, in the body of character. Holiness, is religion shining very brightly; it is a city "Set on a hill (which) cannot be hid." It is the perfection of all our God-given religious principles put into

motion; it is the perfect love of God in vigorous circulation; it is perfect faith manifesting itself in fervent works; it is an overflowing charity coined (or transfused) into benignant action; and the deepest devotion of the human soul, breathing its beneficent benedictions upon the human race, while it reaches upward in constant, availing intercessions to the Father of love, pity and compassion. What beautiful features command our attention in the consideration of holiness? Then, who would object to "Perfecting holiness in the fear of God"? Entire holiness is a sweet, pleasant, charming, serene, calm nature, which brings an inexpressible liberty, brightness, purity, peacefulness and rapture into the soul. In other words, it makes the soul like a well kept garden with overflowing fountains, which contains all manner of fruits and flowers, all pleasant, delightful, and undisturbed; enjoying the sweet, calm, gentle vivifying beams of the sun, which, in a silent rapture is diffusing itself among its verdant bowers, causing them to open their bosoms to drink in the beautiful light, and which, in return, assisted by the gentle zephyrs of heaven, sheds forth a fragrance which cheers and invigorates all who come in contact with it. To follow after holiness is a thing of the greatest value. There is nothing comparable with purity of heart; besides this treasure, all earthly valuables fade and vanish. Yet men follow after fame, and worldly fortune with an earnestness and zeal which often puts to shame the indifference with which many seek this treasure which shall never pass away.

Holiness should be sought with all our might. Whatever is worth doing at all, is worth doing well.

It is exemplified by a faithful following after all that is righteous, and a constant use of all the means of grace, such as searching the Scriptures, faithfully attending the most spiritual means of grace within our reach, and bearing our responsibility in all the services; in prayer, and meditation, both private and otherwise. Or, in a word, it is being holy in all manner of conversation, which in the Greek, not only means our speech, but also includes all manner of living.

To follow after holiness, is the natural desire of all the children of God. They who have been made partakers of the Divine nature, have a famishing desire for all the fulness of God. The saddest news that could be brought to a new convert, would be, that there was no higher degree of holiness attainable for him. Notwithstanding, in many cases improper and ignorant teachers, thus treat the subject and mislead their followers. The true believer should be encouraged to go on unto perfection; his desires for perfect holiness should be fostered and directed toward the proper goal.

When a person finds himself without a desire to possess all that Christ has purchased for him, he has every reason to examine himself to see if he is in the faith.

Some people struggle with perplexities, on the ground that perfection of heart would dispense with all possibility of any further growth in grace. Not so; this is a great error. Purity of heart, is the condition most favorable to growth in spiritual knowledge and grace. Moreover, those who are not earnestly striving to be saved from all sin, are likely to be slow in attaining to either the correct theory or experience of

entire sanctification. Now, we grow with every new experience, and with all the added knowledge we attain of the truth of God; and the less hinderances there are within us, the more rapid and satisfactory will be the progress and development.

As soon as a convert becomes contented to stop with past attainments, or is self-satisfied, and indifferent towards the eradication of all evil, he will not only cease to make progress, but will actually decline, and finally fall entirely from grace.

This solves the mystery of so much unnecessary backsliding. If believers become indifferent as to their entire sanctification, they soon get under condemnation again. Following after holiness is a safeguard against falling from grace. St. Paul in writing to the Hebrews urged believers to follow after holiness, lest they fall away; and lest any root of bitterness should spring up and trouble them, causing many to be defiled. The best and only safe way, in the light of eternity, is to have this root destroyed by Divine power, which works according to our repentance and faith.

The Christian's security is unlimited, his claims are infallible in the kingdom of God, when the evil roots of unbelief, envy, pride, jealousy, bigotry, etc., are all taken out of his heart.

To follow after holiness leads to possession; we are not to follow forever, and in vain, but to come into actual possession of it.

Perfect holiness is presented in the Bible as an experience attainable in this present life; so let us arise to our blood bought privileges in the Gospel and that

at once, for, "Behold, now is the accepted time; behold, now is the day of salvation."

The strivings after holiness must be special, express, and intentional in order to secure it; like every other mighty consummation in the world, like every solid triumph in individual advancements. It must be pursued with a steady purpose, an unfaltering courage, and a perseverance that surmounts all obstructions, and perseveres until the final victory is won.

The careless will not prosper. If the kingdom of God is not worth the Jacob-like wrestling, it must be quite insignificant. If it is what it is represented to be in the Bible, which most people acknowledge, it is well worth striving for.

Some are only willing to "Press towards the mark for the prize of the high calling," but for a time; then they become weary in well-doing. Many, sad to say, only serve the Lord by fits and starts, but this is not the way to become holy, or influential in God's service. It is not occasional, but continuous, and prolonged; to be daily at it, always at it, resting, but to renew engagement again.

It is not sufficient for us to attain entire sanctification, but we must become established in a growing experience in the state of perfect holiness. It is not by a few spasmodic blows of the hammer that a graceful stature, or beautiful monument is brought out of the marble block, but by days of continuous labor, and many delicate touches of the sculptor's chisel. It is not a sudden gush of water, the roaring torrent of a spring flood, but a continuous flow that wears the rock, and the constant dropping that holiows out the stone.

It is not with a rush, nor a spring, that we prepare to enter heaven. We should not only rush to the Saviour, but we should continually press after the "Holiness, without which no man shall see the Lord."

We have a great work on earth, to do in the preparation of the soul for the company of holy angels, and the ransomed ones on the evergreen shore. This work must be heartily entered upon, and continued with every possible means of help, to the end of life, or it will be a failure. Step by step, hand over hand, steadily, and often amidst painful, yet joyful circumstances, we arrive at the pass-port entrance from earth to heaven. In all, we have Christ for our superior guide. Christian people may assist, and their prayers may avail much in our behalf, but the greatest saint on earth is too low, to be our supreme pattern. The Omnipotent One alone, is sufficient to be our chief infallible guide through the winding channels of earthly trials, to where we sing at the end of the way,—

"Yes, I've done all,
I have been true;
I've finished the work,
Jesus gave me to do."

In the heart fully sanctified, there is a powerful assurance of the Divine favor. This assurance exists, and at times very strongly, even in the soul that is but partially sanctified; but the complete experience of heart purification, greatly increases this assurance, even to "The full assurance of faith." In entire sanctification, the previous work of regeneration, with all its concomitants, is made to appear more manifest in the consciousness of the soul, and becomes more

clearly apprehended, and more powerfully felt and realized than before.

Everything peculiar to the justified state, is greatly intensified in the soul when fully purified. The renunciation of sin, the light of justification, the spirit of sonship, the faith of reliance, the consciousness of "Peace in believing," the affinity of religious things, the love and devotion to God, with every other trait of pardon and justification, are more fully realized in a pure heart, along with the additional assurance of entire sanctification. Some say, "Entire sanctification is only more religion." Very well, it is more religion; but it is more than that; it is "more religion in a fully cleansed heart." It is more religion with indwelling sin, or the carnal nature exterminated. A great distinction exists between getting more religion indefinitely, and getting the sin-principle destroyed within, and the whole heart filled with perfect love.

Entire sanctification has definite bounds. It is not more regeneration, for the new birth is instantaneous and complete in that stage. It affords pardon for every sin committed in the past, and, therefore, cannot increase in that respect. Nor is it merely a blessing;—but, rather call it, *The Blessing*. A million blessings ripple on the ocean of God's love, but only two, are spiritually saving, viz., regeneration and entire sanctification.

There is a vast difference between the dim, dreamy, visionary and imperfect spiritual apprehensions of some professors; and the clear evangelical and soul-moving spiritual vision and power of others. The experience of perfect holiness, clarifies our spiritual vision; or, at least, gives a clearer apprehension of spiritual things,

which can never be otherwise obtained. Grace, in a pure heart has many advantages, that it cannot have in the soul, but partially purified.

Entire sanctification, secures the best possible condition for grace to enrich, enlarge, and intensify the life of God in the soul. Excavation precedes elevation in religious things. The pure heart by growth, development, and the law of good habit, become "Rooted and grounded in love."

No man can love God with all his heart, or possess a "Fulness of love," with inbred sin remaining in his soul. When the Holy Ghost has applied the cleansing merit of the blood of Christ to the heart, and accomplished the negative part of full salvation, we can then, joyfully present the positive side in illumination, enrichment, endowment of more and more love and power, since the destruction of sin gives scope to a magnificent holy life, where we find an abundant fulness of "Righteousness, peace and joy in the Holy Ghost."

The weakest saint should press his way, overcome all obstructions, and reach the experience of Christian perfection.

Perfect holiness, by no means implies unlimited knowledge, infallible judgment, absolute freedom from all mistakes of opinion and action, exemption from temptation, non-liability to fall into sin, and final apostacy, impossibility of a continuous growth and development, a diminution or cessation of consecration. Notwithstanding, the endurance of these infirmities of the flesh and probationary liabilities, we should embrace our every claim, rendering to God a faithful service, in the utmost loyalty to our great Commander.

It is not *absolute* perfection, for God alone, is absolutely perfect. He is infinitely greater in knowledge and capabilities, than any other being on earth or in heaven. He is not only greater, but as God, He is perfect in everything. He is the Author of all creation, and the Maker of mankind.

Neither is it *angelic* perfection. The angels are inconceivably in advance, in many ways, to us; they have a perfection peculiar to their state. They know all things in their sphere, of which we know but little about.

Nor is it *Adamic* perfection, as Adam had an intellect and judgment before the fall, which has been unknown to man since. He had a deeper understanding of God, and spiritual things; also, of the whole creation, as he named things according to their nature. Such knowledge and capabilities, we, at best, in this life, enjoy but the shadows of. Adam, at first, was also immortal, and, had it not been for the fall, he, or mankind, would never have known of the pangs of physical death.

Christian perfection, the fourth classification, is Divinely procured for all the human family. It is having "Clean hands, and a pure heart"; a spotless life, and a white robe; a new heaven and a new earth; a new heart, new purposes, new spirit, new God, new pathway. Everything is entirely new to us. The old way, the sin and iniquity of the past have all disappeared.

There is an initial sanctification, which is also distinct and perfectly bounded. It is included in conversion. It is a superb work of grace, whereby the heart is relieved of the hardness, and corruption that ac-

cumulates in a life of sinning. It brings us back to the state of infant purity, but no further. In this initial sanctification, the original "Body of sin," or in-born depravity, is repressed and put under bonds; but, it is in no wise removed. In the subsequent, or extended sanctification, this root, from which all sinning springs, is entirely washed away in the atoning blood. While the believer is laboring under the realization of his need of full salvation, the mind may sometimes be befogged, while the heart substantially understands its burden and want. The Holy Ghost illumines the conscience, and shows the necessity of a complete cleansing.

Then comes a definite parting from *all sin*, effected by an active faith, firmly fixed on Christ and His promises, whereby the blood of the atonement is, in an instant appropriated for the entire cleansing of the heart.

This is an act of faith and it is not merely a general act; it is precisely a definite, clear-cut, and perfect trust for the immediate accomplishment of the much desired work of full salvation; and we believe and receive at the same time. When once the promises are touched with an active faith, the cleansing merit, more quickly than a flash of lightning, is Divinely applied: thus, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Then the Spirit witnesses to this mighty work, with an almost overwhelming assurance, for, "He that believeth on the Son of God, hath the witness in himself." (Oh! glory! The bliss and the rapture of God and His immeasurable blessings! Hallelujah!) This work is instantly and perfectly done. The

heart is made whiter than snow, and stands complete in God. Hallelujah!

Holiness, in this life, is absolutely necessary to salvation; not only as the means to the end, but by a nobler kind of necessity, as part of the end itself. No one finds salvation by good works as a procuring cause, but salvation is the procuring cause of sincere good works, whether they precede or follow it. We are sanctified *to* good works, rather than *by* them; they are the fruits and effects of the grace of God. It is, indeed, a part of our salvation, to be delivered from the bondage of the covenant of works; but the end of this is not, that we may have liberty to live in sin, which is equal to the laws of slavery; but that we may fulfil the royal law of liberty, and love and serve God "In newness of Spirit, and not in the oldness of the letter."

Heart purity, in this life, is such a part of our salvation, that it is a necessary means to make us meet to be partakers of the inheritance of the saints, in the glorious city above. Without holiness, we are as unfit for Paradise, as swine are to live in the chamber of an earthly prince. Correct doctrine, church membership, receiving the sacraments, etc., cannot be substituted for personal holiness. Let us beware how we treat God's command, "Be ye holy, for I am holy." I. Peter 1:16.

The great necessity for holiness of heart, rests in the fact, that it gives greater efficiency for service in the Lord's vineyard. Is not this an all-important consideration? A man is useful to the degree that he is pure, and spirit-filled.

David prayed for heart purity, not only as a necessity for entering heaven, but also, as a qualification for

teaching transgressors the ways of God, *i.e.*, for winning souls. All mankind should be reaching after holiness, as Dr. Godbey has stated, "It is holiness or hell."

Holiness effects that part of us, which connects us unto eternal happiness; it opens into heaven and makes us kindsmen of God.

It is not to be had without an aim, a purpose, an end, and a steady looking forth and striving for until we reach that end. It must be treated with much interest and accompanied with a definite profession. It is the great livelihood of the heart; the vocation of the soul; and the greatest handicap to the enemy.

It must be begun, followed up, and never ended. Resolve, deliberation, and continuous efforts are its motive powers. All the physical organs are its flexible instruments. Morning, noon and evening, with all their circling hours, are its periods of exercise. Prayer is its rehearsal; the God who answers, its author; the Holy Spirit, its revealer and teacher; Christ, as its pattern; the Bible is its daily text book.

The doctrine of entire sanctification has been a subject of much controversy, especially in the last few centuries. Perhaps, in many cases, there has been more disputation than prayer, and the impartial study of the subject. Most, if not all, those who argue much, on this or other points of Christian doctrine, are, too often, not much given to prayer.

However, we find this subject distinctly marked out, and graciously promised in the Holy Scriptures, which is the highest court of appeal, we have; here, we must wait for the final decision. And, what a consolation it is, that such an important subject, is not in-

volved in obscurity in the Sacred Word. It shows that a clear distinction should always be allowed, between the justified state, and that of entire sanctification, or perfect holiness.

The apostles, in addressing the various bodies of believers in the churches, to whom they wrote their epistles, set before them, both in the prayers they offered for them, and the exhortations they administered to them; a higher degree of deliverance from sin, than they had already experienced; as well as a higher or more rapid growth in all the Christian virtues.

Two passages are sufficient to prove this, (1) "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II. Cor. 7:1. (2) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I. Thess. 5:23.

In both of these quotations, deliverance from sin is the subject spoken of; the prayer in the one instance, and the exhortation in the other, both go to the extent of the entire sanctification of the soul and spirit, as well as of the flesh. This cannot mean less than a complete deliverance from all spiritual pollution; all inward depravity of the heart, as well as that which exhibits itself outwardly, by the indulgence of the senses, called, "Filthiness of the flesh."

Not only do these portions of Scripture prove the possibility of a complete deliverance from all inward sin, but that this cleansing, is subsequent to regeneration. This is proven as it is held forth in both cases to believers. The fact that they are believers, is proven

by the verses themselves, along with the context of the chapter from which they are taken. In the first case, (II. Cor. 7:1), the writer styles them as "Dearly beloved,"—verse 16. "I rejoice therefore that I have confidence in you in all things." In the second case, (I. Thess. 5:1), the writer calls them "Brethren,"—verse 4. "But ye, brethren, are not in darkness," etc.—Verse 5. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."—Verse 11. "Wherefore comfort yourselves together and edify one another, even as also ye do."—Verse 12 again termed them "Brethren."—Verse 13, were under pastors, whom they were to esteem very highly in love for their work's sake—verses 12, 14, 25, all termed them "Brethren." Are these portions of Scripture not sufficient proof to convince any intelligent person, that these disciples were converted at that time, but that they were yet to have holiness perfected in them, throughout spirit, and soul, and body?

The scriptural standard is, first to obtain pardon, and possess the Christian's hope of heaven, then, "Every man that hath this hope in him purifieth himself, even as He (God) is pure." I. John 3:3. Also, "Whoso keepeth His Word in him verily is the love of God perfected." I. John 1:5. The only conclusion, if we would "Be found of Him in peace," and ready for our mansion when He cometh, is to be found "Without spot or blemish," joined with the church which will be presented "A glorious church, not having spot, or wrinkle, or any such thing." Then we must conclude, unless we greatly pervert the sense of the Scriptures on this subject, or admit the doctrine of purgatory, or some other intermediate state of puri-

fication, when there is none, that the entire sanctification of the soul and its complete renewal in holiness must take place in this life.

Quite generally, all we advance on this subject is acknowledged among professing Christians, except the receiving, and retaining the experience in this life. We find many who have not a purgatory in their theology, vainly, and unscripturally connecting their cleansing fountain with *death*,—thus, trying to avoid the task of being, and living right in this world,—yet, selfishly, wanting to appear right in the next, and thus get to heaven. To this opinion of being fully cleansed at death, there appears to be fatal objections. (1) That we nowhere find in the Bible the promises, prayers and exhortations for entire sanctification restricted to the article of death. (2) That we nowhere find in the Word, where the circumstances of the soul's union with the body, is represented as a necessary obstacle to its entire sanctification. (3) That the fountain of cleansing does not co-operate with death as the connecting-link from time to eternity for each individual soul. This idea of cleansing at death, is not only unscriptural, but exceedingly erroneous; for, "The last enemy that shall be destroyed is death." I. Cor. 15: 26. But, if it is the source of our purification and deliverance from the corruption of indwelling sin, it would be the most welcome friend we could meet. (4) To obey the command, "Be ye holy, for I am holy," I. Peter 1: 16, would necessitate the killing of ourselves in order that we might become holy.

The doctrine of the necessary indwelling of sin in the soul till death, involves other anti-scriptural consequences.

It supposes that the seat of sin is in the flesh, and thus harmonizes with the pagan (heathen) philosophy, which attributes all evil to matter. The doctrine of the Bible, to the contrary, is, that the seat of sin is in the soul. If we heed the Scriptures we must attend to the destruction of all inward, as well as outward sin in this life. We must "Mortify," that is, kill with a continual stroke, "The deeds of the body." We must "Put off the old man," which, in its full meaning must imply separation from sin in fact, as well as the renunciation of it in will, and "Put on the new man, which after God is created in righteousness and true holiness."

Though the flesh stands victoriously opposed to legal sanctification, it is compelled to subjection, when confronted with the power of evangelical holiness. "For what the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." So inconsistent with the declarations and promises of the Gospel, is the notion, that, as long as we are in the body, "The flesh," (sin) must, of necessity, have an occasional victory over us.

People often connect the outward life of the regenerated, and the inward life, or purity of the entirely sanctified, and oppose this, calling it the experience of holiness. They direct their fire, generally, more to the professed purity of the *outward* life, than to the inward; not knowing that the outward life of the justified state is as upright and pure as that of the entirely sanctified.

* In many cases they advance, with their arguments based on the seventh chapter of Romans; supposing that St. Paul here, is describing his own experience. Perhaps he was; it might have been his own experience before he was converted, under the ministry of Ananais, but not afterwards. In this chapter he is describing a man under the old Mosaic law, and a slave to sin. Misunderstandings often occur from his speaking in the first person, but this was, undoubtedly, to make it the more striking. Let it be remembered that the whole epistle was originally written in a straight or continuous course, not divided into chapters, until long after St. Paul's death. Then, had the first verse of the eighth chapter, which reads, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit", been connected with the seventh chapter, it would have thrown much light upon it.

With the consideration of this verse, and the strain of all the other writings of Paul, it is easily seen, that in this seventh chapter he is describing a person in bondage to sin, who has vainly, to no satisfaction, sought justification by the works of the law. In his discourse he suddenly steps over the line, when he reaches chapter eight, to describe the truly justified soul, who is in Christ Jesus, and does not walk after the flesh, as described in the seventh chapter, but after the Spirit; and, consequently is freed from condemnation. By this sudden change in the apostle's discourse, he draws a very striking contrast.

Also, in the preceding chapter (the sixth) he clearly confirms and protects the doctrine of perfection. The context of this chapter should be considered, but

especially the following parts—Ver. 2. “God forbid. How shall we, that are dead to sin, live any longer therein?”—Ver. 5. “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.”—Ver. 6. “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—Ver. 12. “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.”—Ver. 22. “But now being made free from sin, and become servants to God, ye have your fruit unto Holiness, and the end everlasting life.” So we see the apostle clearly and strongly refutes the prevalent erroneous idea that the seventh chapter holds forth a sinful state at best, in this life, to the faithful believer.

St. Paul, was by no means speaking of his own experience at this time, as a believer, or of any other believer, in saying, “How to perform that which is good I find not.” “For the good that I would, I do not: but the evil which I would not, that I do.” “Oh, wretched man that I am! who shall deliver me from the body of this death?” etc.

Christian perfection calls for the fulness of all the fruit of the Spirit, “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.” It involves a life of, “Rejoicing evermore, praying without ceasing, in everything giving thanks. For this is the will of God in Christ Jesus concerning you.” (It means to) “Quench not the Spirit,” (and) “abstain from all appearance of evil.” But, how are we to perform all this, unless the opposing elements, the corruption of the heart, is excluded? If it cannot be, then we cannot measure up to this description, or love

God with all the heart, soul, strength, mind, and our neighbor as ourselves.

St. Paul, then, must have prayed very incorrectly and contrary to Romans, chapter seven, when he prayed for the Hebrews, chapter 13: 20, 21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant, make you *perfect* in every good work, to do His will." But is the apostle astray in his prayer? Should we accept the arguments of men, or the Bible? Yea, let God be true, though every man should be a liar. The spirit of opposition to holiness, so prevalent in our land, could not possibly be entertained by any truly devoted Bible student.

The scriptural standard of Christian perfection is to love God perfectly. To have Him so rule the heart as to exclude all inward rivalry. It is to be in possession of a meekness so perfect as to cast out all the evil propensities of pride, anger, self-will, hatred, covetousness, etc., and prevent their return. It produces a life that is "Perfect in every good work," and that does the will of God fully, habitually and constantly.

If we fix the standard lower, we give place to a license totally inconsistent with Christian perfection.

CHRISTIAN PERFECTION.

CHAPTER VIII.

Discourse (2).

We will further treat this important subject by giving some attention to the negative, and positive sides of the work of grace that translates the soul into the happy estate of Christian perfection, viz., Entire Sanctification.

Its negative side is the removal of inbred sin, and is therefore a matter of subtraction. The positive side implies the impartation of a new degree of life, thus greatly animating and empowering the soul, which, previous to conversion, was "Dead in trespasses and sins," and consequently, is a matter of addition.

In regard to the *negative* aspect, there can be no growth. If a heart is pure, and cleansed from all sin, it cannot be cleansed from more. An empty vessel cannot be more empty; a clean vessel cannot be made cleaner, whether it is formed of gold or brass. There can be no increase of purity, to the pure in heart.

No Christian, in the strict sense of the word, is right until his heart is pure; until then, he is crippled in soul, and cannot accomplish all the will of God concerning him, nor does he enjoy all that God would have him enjoy. The Saviour, in using the language of a beautiful metaphor, says, "I am the true vine and My Father is the husbandman, every branch in Me

that beareth not fruit He taketh away, and every branch in Me that beareth fruit He purgeth it, that it may bring forth more fruit." Again, "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." Now the abundant fruit requires for its production, the abundant life, and these are both found in the Lord Jesus Christ. "I am come," says He, "That ye might have life (in regeneration) and that ye might have it more abundantly (in entire sanctification)." The abundant life, and the abundant fruit go together, and are always found with the entirely sanctified.

It is doubtless true, that every living branch, that is to say, every justified believer, may, and must, if he retains his experience, bring forth fruit; and precisely it is only these fruit-bearing branches, whom the Great Husbandman "Purges"—(sanctifies wholly), that they may bring forth the abundant fruit. We are not sanctified in weakness, but in strength, having power to work and accomplish great things for God and in the service of the Master in His vineyard. As Tennyson says:—

"My strength is as the strength of ten,
Because my heart is pure."

In order to be entirely sanctified the soul must become very humble, penitent and entirely consecrated to God. Humility is continually exhibited in the increasing penitence of the truly converted soul, while it is going on to perfection. As for regeneration; repentance and faith are the conditions; so, through these same conditions, entire sanctification is also obtained. Every justified candidate for Christian perfection, is

repenting of the inbred sin of his heart, from the time he first feels it, after conversion, until he reaches the Canaan of perfect love.

The repentance of inbred sin, differs from that experienced before regenerataion, for actual sins. It is sorrow for indwelling sin, not personally committed, but only indirectly through our first parent, Adam, the universal representative of mankind in all ages. In this way we are not required to repent for the *committal* of the inbred sin, but, to loathe its *existence* within us. It is never cast out of any soul without the hearty concurrence of the individual in whom it dwells. In reality, we are not held accountable for the existence of this inward sin-germ, but for the *continuance* of it, by allowing it to remain after learning of the possibility of its removal through the blood remedy. To be careless about its destruction, is where the guilt comes in; then, inbred sin has developed into actual sin: at this point a great many of the children of God lose their experience. All infants are born into this world with this sin principle in them, but those who die young are saved, as they never wilfully neglected its destruction, or spurned the remedy; consequently, none are more pure or ready than they, for the golden city.

Those who have reached age, Christian experience, and light, so as to be conscious of indwelling sin, even though it is subdued by regenerating grace, must of necessity, with all haste attend to its destruction.

Much time is not necessary, as some suppose, for believers to accomplish, under God, the eradication of all inward sin, as the converted soul lives penitent and keeps repented up to date of inbred sin, so long as it

dwells within. He never feels inbred sin, nor thinks about it, but what he loathes the impress of it on his nature, and groans before God for complete deliverance. In the full execution of this; consecration, which is essential to heart purification, makes rapid bounds.

A submission to God, and a consecration to His service takes place before regeneration, but it is limited, as the soul is in darkness and incapable of making an entire consecration as required for Christian perfection. When seeking entire holiness, the candidate will have close dealing with his God on the lines of consecration. He will be tested in many ways and required to submit to many things, which, if brought before him prior to his conversion, would probably have discouraged and driven him back to perdition.

When a man first submits to God; it is turning from a life of sin, to the service of God, that pardon, at any cost, might be obtained. His sin being then such a burden to him, he has little time, or opportunity, to consider consecration, or God's future will concerning him. He is wrestling for pardon, and, if truly awakened, he will have plenty to do to attend to it at the present time; only to a limited extent, is the will of God considered regarding future service. But after having obtained forgiveness, and having entered the kingdom of God, and while going on to "Perfection," is where God tests us, as to our willingness to be counted, by man, as the off-scouring of the earth; to be considered fools, or fanatics, for Jesus' sake; to be preachers, missionaries, martyrs, etc.

Entire consecration is entirely too great to be executed by any who have not entered the kingdom of

grace. It will be a trying experience while taking place, and the testing may possibly cover many things which the individual, probably, will never be called upon to undergo, yet a perfect willingness for anything must be attained and maintained. When entire consecration is accomplished and the cleansing blood applied, this state is then realized to be the only condition of lasting peace and happiness.

The sinner, in repentance, gives himself away as a dead sacrifice; his purpose is to receive pardon and life. In entire consecration the Christian yields to God his living, regenerated faculties and powers, in prospect of being sanctified wholly.

Entire consecration differs from entire sanctification. One is an act proceeding from man to God, the other, an act proceeding from God to man. It is man who consecrates in response to God. It is God who sanctifies in response to man.

Perfect consecration is an entire surrender of the members of the personal human being to a personal God. The term, members, may be understood to include all bodily organs and powers, as mental faculties, sensibilities and all other appurtenances, such as time, money, influence, culture, health, and, in short, consecration claims the whole spirit, and soul, and body of man with all his belongings. The surrender must be complete, absolute, unreserved and forever; body, soul, spirit, talents, possessions, all that we have and all that we are, must be His, and His to all eternity.

The fact that such a consecration cannot be fully made by any who is not already a Christian believer, is apparent, as St. Paul informs us, explicitly, that he is not calling upon sinners "Dead in trespasses and sins,"

to entirely consecrate themselves; but upon converted persons, "Those who are alive from the the dead." Whatever surrender the sinner may, and must make, in order to be saved, the believer must make a broader, deeper, fuller, and more complete dedication, which is, to a certain extent, of a different character, and for a different purpose.

Consecration does not mean the giving up of our sins, vices, depraved appetites, or forbidden indulgences. We cannot consecrate our alcohol, tobacco, opium, card-playing, dancing, or theatre-going, to God. He wants none of these things. He wants our *service*, with our sins, sinful habits, and practices all abandoned. *Oneself* is the most important thing to be consecrated. All other details are included in the complete surrender of ourselves to God.

Entire consecration is a definite transaction, made once and forever. It does not need to be repeated unless we have failed to hold our position. To consecrate over and over again, is like a husband and wife getting married over and over again. We are consecrated the same as in marriage; the vow is upon us, and under the effect of that vow, we walk all our days. When consecrated, we have our experience to guard; we are to see that nothing is taken from the altar.

When repentance of inbred sin and consecration are complete, it becomes an easy matter to believe God's promises. Entire sanctification, like justification, and every definite experience, is received by faith. But so long as the consecration is defective, faith refuses to act. When all obstructions are removed by a sincere heart-felt repentance and consecration, then

it becomes as natural and easy to believe as it is to breathe the natural atmosphere.

The carnal mind dies hard, as it attaches itself to many worldly objects, and refuses to be sundered from what it loves; it has to be forced by grace, to its complete destruction.

When a natural body is dead, it cannot be disturbed, whether men treat it with smiles or frowns; they may offer it commendation or censure; it can be blessed or cursed, kissed or kicked, still nothing abusive causes a notion of resentment or retaliation; neither a feeling of pride through praise. It is the same, spiritually, in those in whom the body of sin has been destroyed; he renders a steady, uninterrupted service to God. Such will heed the command, "Walk before me and be thou perfect," whether men help, or try to hinder, commend or censure, like or dislike them. They have a higher aim in life than to live to seek the good wishes of mankind. On the other hand, we must guard against unwise deeds, and repulsive actions towards others, which often causes unnecessary ill-will from them.

The Lord leads the way of the regenerated, and shows them the inward foe. He asks them to unite with Him in driving it out of the heart, not that He needs human help, but on account of human *free-will agency*. He needs our concurrence. God wants to occupy the whole soul, and when He is allowed His pleasure, the Spirit witnesses to the fact as clearly as to any preceding work or experience. To follow God, the soul will be led into all the spiritual magazines and arsenals that Divine wisdom and power have pro-

vided for God's militant hosts. He will show him all the stores of grace, and invite him to partake freely.

The Son of God came to earth to put away sin, and restore our souls to the image of God, by the sacrifice of Himself. John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world." Our Lord gave Himself for us, that "He might redeem us from all iniquity, and purify unto Himself a peculiar people." "His name shall be (and was) called *Jesus* for He shall save His people from their sins." Let us "Mark the perfect man," his end being peace; let us follow in the same way to the "End that He may stablish your hearts unblamable in holiness." Those who do not go on to receive all, lose all.

A person may be sincere who has all the carnal tempers; pride, anger, lust, self-will, etc. But he is not perfect until his heart is cleansed from all such unholy tendencies. A question might arise here, How are we to distinguish between the feeling these sinful tendencies, and temptations? We greatly need the Spirit to make the distinction, and to lead us into all truth. Regarding this distinction, we will take an example. One may commend us, here is a temptation to pride, but the soul (when pure) is humbled before God, and feels no pride; or, a man may strike me, here is a temptation to anger, but my heart overflows with love, even to him, and the distinction is clearly realized when pure love reigns.

In this life all are exposed to temptations; but being tempted, only proves our faithfulness, and makes us the stronger. If believers are true, in shunning the appearance of evil, and earnestly pressing their way to perfection, they will be preserved guiltless and blame-

less, but not faultless, not even when sanctified wholly. Our sins need the blood remedy, but faults and mistakes, are to be confessed (among Christians) one to another. Some Christians lose much in influence, and experience, by failing in the observance of this precept.

It is a fact, when plenty of grace is preserved in the heart, that, as the life goes on, mistakes and involuntary errors become so reduced, that they do not often appear.

The neglect among ministers and Christian workers to press believers to seek entire holiness, is one great cause of the prevalent spiritual dearth in the churches.

Carnality has an inexpressible blight, and where it is allowed to exist, it affects untold injury. "Let us therefore fear, lest a promise being left us of entering into His rest (from inbred sin) any of you should seem to come short of it."

This passage clearly indicates that there is great danger to the soul, if there is a coming short of the full experience of holiness. In many places, the Bible declares this as a fearful fact. Some may ask, "Why is it?" when they have the witness, that they are converted, that they are not ready for entering heaven. It is because sin is in the nature, and sin cannot enter heaven, we must obey the truth and go on to perfection. In conversion we are saved from guilt and the desert of punishment if we go on. This fact does not rest, as it should on the hearts of Christian people. Believers are often taught more about heaven as a place of bliss and rest, than they are about the elements of hell which are within their hearts, until they are sanctified wholly.

As to the *positive* side of entire sanctification, we

find most people more ready to receive the Holy Spirit, love, and blessing, apart from, rather than in connection with the execution of the negative part, of the forsaking and repentance of sin. But the filling of the heart must be in connection with the emptying. Heart purity, therefore, is identical with entire sanctification.

It is not only a great energizer, so that a man is powerful for good in proportion to the purity of his heart and life, but it is also a great illuminator, so that it enables us to see God's hand in all things, and see all things working together for good to those who serve the Lord. This does not imply a special vision, but a spiritual apprehension of God, whereby the soul is brought into the closest communion and fellowship with Him, then, we may be regarded as seeing Him who is invisible to the outward sense.

The inward purity, as distinguished from the blameless outward walk, was by no means unknown to the Old Testament writers. David asked the question in the twenty-fourth Psalm, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart." The clean hands imply that the works are in accordance with God's law, and the outward life free from condemnation. But the "Pure heart" means more than this, and suggests what the same royal Psalmist remarks again in the fifty-first Psalm, "Behold. Thou desirest truth in the inward part: and in the hidden parts Thou shalt make me to know wisdom." It is also noticeable in the twenty-fourth Psalm, that clean hands, or justification, comes before the pure heart, or entire sanctification. So accurate is the logic of the Sacred Word.

Turning then to the Lord's sermon on the Mount, we find these words, "Be ye therefore perfect, even as your Father which is in heaven is perfect"; or, if we take the R.V. rendering, the command becomes a positive assertion, which is perhaps more forcible, "Ye, therefore, shall be perfect as your Heavenly Father is perfect."

In the first place we notice, that He does not say that we are to be equal in perfection to our Father in heaven. That would, indeed, be too absurd for the wildest apprehension. God is infinite in all His attributes, and, therefore, infinite in perfection. He is this, in all points of consideration. We are, at best, but poor, finite, human beings, and can never approach the boundless perfection of Him, whose wisdom, power, duration, righteousness, justice, holiness, and infinite perfection are without bound or limit.

Apart from God's attributes, is His essence, which is unfeigned love. "God is love," says the apostle. "Thy nature and Thy name is love," says the hymnologist, Charles Wesley.

Fear and love are opposite elements. One of the evangelists has declared, that, "There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." I. John 4: 18. The sacred writer does not say that one may not love God, and at the same time have some measure of the "Fear which hath torment."

There is no fear in love itself, nor in the heart completely possessed with love, but there are those who love God truly and sincerely who have some of the fear within, which hath torment. It does not say, he that feareth does not love at all. This would be to contra-

dict many portions of Scripture, and Christian experience in all ages. But this is what it says: "He that feareth is not made perfect in love." Love in the heart is an evidence of regeneration; fear in the heart with love, is an evidence that some of the remains of the carnal mind still exist.

Many converted persons suffer much from the presence of this fear. To say that these are not regenerated because they have fear, would probably be to grieve those whom God has not grieved, and cause them needless suffering. He who would consider these to be outside of the kingdom of grace, displays great ignorance of the teaching of the Scriptures or religious experience, and knows but little of the workings of grace in the soul.

No believer should doubt his acceptance with God, because he is harassed with tormenting fears; this does not prove his conversion to be spurious, but proves the lack of perfect love. This fear is not of the grace in the heart, but of the carnal nature; it has a deep root, and that root is sin. Its original source is depravity, its very presence is indicative of something wrong in the heart; something disturbing in the nature, which does not belong to grace. This fear is closely related to unbelief, it is of the nature of doubt; as a perfect faith is directly opposed to fear.

Perfect love is pure love filling the whole heart so as to exclude all opposing elements. It implies sincerity, a single eye, pure motives, without the semblance of impurity or mixed motives. It is called "Perfect love," because Divine love, perfectly fills the whole soul; love unmixed, unalloyed, unadulterated, possesses and rules the entire spirit of the man.—But, is

this really possible? Why not? He who formed man as a temple in which to dwell Himself, can He not cleanse it, and so prepare it, as to exclude everything which is in conflict with the law of love, and fill it with everything that is in harmony with His own pure essence?

A true husband loves the wife of his bosom with all his heart, he loves her as he loves no other woman. None but his wife has a place in his affections. This is what law, custom and propriety demands, and nothing else will satisfy public opinion. In this respect, he is a perfect husband. His heart is in perfect love towards his wife. Is it not possible to love God in the same measure, to love Him above all others, and to love Him as we love no one else? Why not? Shall we be able to love, with a conjugal love, in a greater degree than with a spiritual love, especially when the latter has the aid of the Divine Spirit? Surely not; surely God's love is as great as natural, human affection. Surely we have not, while in this life, to be constantly singing,—

“Prone to wander, Lord, I feel it,
Prone to leave the God I love;”

—No.

“Here's my heart, O take and seal it,
Seal it for Thy courts above.”

A real sinner, loves sin with all his heart, he loves it perfectly, and as he loves nothing else. Sin so possesses him that all holiness is excluded from his heart. Sin dominates him entirely; then, why cannot grace so sanctify the nature, that the believer may, in like

manner and degree, be perfect in his heart towards his God?

Perfect love, implies, that love, is the ruling passion, the spring of all the energies, and the controlling motive in duty. "The love of Christ constraineth us." Love governs the will, rules the life, dominates the desires, controls the purposes, and sits a queen upon the heart's throne. Duty is then discharged with abundant pleasure, being prompted by love. A whole hearted service is rendered to God, not so much because it is a duty, but a delightful privilege.

Those of pure love, render service to God, ungrudgingly, uncomplainingly and without inward reluctance. Joy and cheerfulness in the service of God, is now the predominating feature in the outward life. What is done for God, is done gladly, lovingly, joyfully and openly (not secretly), and what cannot be done for God, and His glory, is left undone. The language of the soul is: "I delight to do Thy will, O my God."

Perfect love does not shrink at self-denial, but is willing to sacrifice for its Lord. Crosses are readily taken up, and toil becomes a pleasure. "His commandments are not grievous." "His yoke is easy, and His burden is light."

There are several branches to the slavish fear, which perfect love casts out; the perfected believer is not afraid of God, though he reverences Him, with a filial fear, and holy awe, too much to sin against Him, but he does not dread God as before his conversion. He is no longer a slave, trembling as in the presence of a dreadful autocrat, but rests securely in the favor of God.

The fear of *want*, is taken away by perfect love,

simply because a perfect faith in the Divine providence possesses the soul. He does not fear that he will starve to death, nor, is he afraid of becoming so poverty-stricken as to die in the poor-house. He rests securely in the promise, "Bread shall be given him; his water shall be sure." He is not over-anxious about the morrow; what he shall eat, what he shall drink, and for what he shall be clothed with. His faith rests in God, who numbers his hairs, and cares for the sparrows. He accordingly trusts God for everything in life. He trusts Him for success in business, and the heart is thankful whether prosperity or adversity comes. He has no complaints about the weather; he leaves the health of himself and family in the hands of the Lord, and when sickness, or any other unavoidable affliction crosses his pathway, he patiently endures with a confidence that "All things work together for good to them that love the Lord. But this trust in business does not give rise to a license for indifference, or laziness, regarding secular matters, far from it, above all, the Christian should be, 'Not slothful in business, fervent in spirit, serving the Lord.'"

The fear of *man*, is cast out, which fear often makes it miserable for the soul not fully cleansed, especially when duty presents itself. The perfect in love are not afraid of what men may say, or think, about them, in doing God's will; they endeavor to please God first, then men if possible. Like the apostles, they are bold to speak the word of God, not fearing the face, or threatenings of man, so it is to-day with those who are made perfect in love.

The slavish fear of *death*, is cast out. No state of grace makes one desirous to die, and careless about

living; but perfect love makes one ready either to live or die, and delivers from the sting of death which harasses many souls, keeping them in bondage and distress when death comes before them. Oh! that this precious and wholesome doctrine was more propagated. When it is obtained, it will "Deliver them who, through fear of death, were all their life-time subject to bondage.

The fear of *evil*, is removed by perfect love, that is, those vain imaginations of some impending evil, the fear of something coming which is calamitous, which fear, distresses the mind when there is no real cause for it. It is deliverance from the fear of what is coming or might come, no matter what does come in the providence of God, "Sufficient unto the day is the evil thereof."

The love in the soul of the regenerated is God's love, it therefore must be perfect in quality.

Regarding quantity, it does not fill the whole soul until it is entirely sanctified. When perfect love in the soul has been increased to perfection in quantity, it is demonstrated to mankind by a fervent zeal and great efficiency, in soul-winning. They bring sinners under conviction by their godly example, sound speech and abounding charity.

Perfect love is a greater treasure to us, than earthly life. It is the most precious thing on this side of the pearly gates. It is the essence of heaven itself; to have it is a heaven on earth. It is an ocean without bottom or shore.

Perfect love is long-suffering. It suffers all the weaknesses of the children of God and of the world, and that not for a short time only, but to the end of

life. In all events it sees the hand of God, and willingly submits thereto. In the meantime, it is kind. After all it suffers, it is gentle, mild, tender, benign. Love envies not, but excludes every kind and degree of envy out of the heart. Love acteth not rashly in a violent, headstrong manner, nor does it pass rash or severe judgment on any. It does not behave itself indecently, is not rude, does not act out of charity, seeketh not her own ease, pleasure, honor, or profit, but that of others. It is not provoked, but casteth out all jealousy, suspiciousness and readiness to believe, or imagine evil in others. It endureth all things which God permits, or men and devils inflict. Enemies will be perfectly, and freely loved. Prayer and praise will be the vital breath of the soul.

Christian perfection is often termed the Second Blessing. Those who have the first, will feel their need of the second. Those who oppose the second are in need of the first. Perhaps they profess religion, if so, it is only "bondage" that they have, and it is not much to be wondered at that they do not desire another of the same nature. But, Hallelujah! there is an experience where we "Have not received the spirit of bondage again to fear; but have received the spirit of adoption, whereby we cry, Abba, Father."

We read in St. Mark, chapter eight, where Jesus met a blind man, who was desirous of being healed, and, at the first touch of the Saviour, his sight was partially gained, but so imperfectly, that he saw men as trees walking. The great Oculist then gave him the second touch, and he saw everything clearly. What types and symbols we have in God's Word of the second blessing, yet, how slow many are to believe in it?

The pure-hearted are always humble and teachable. They welcome correction, and retract from wrong courses. They willingly confess their mistakes. They need to be watchful, as well as humble; they need to test impressions well and always keep guarded against fanaticism.

It is the enemy's delight to get the pure-hearted to spoil the good effect, and fruitfulness of the Gospel and their testimonies, by over-doing and carrying things too far. If Satan can rob us of "The spirit of a sound mind," and destroy the effect of our testimonies, by getting us to hold extreme, unreasonable and unscriptural views, along with wrong practices, he has accomplished a great victory. We should be careful to follow the counsel of the Lord, and not drift into wild fire,—still, sometimes, a little wild fire with plenty of grace, is better than no fire at all. It is best not to read our commission in the changeable clouds of emotions, imaginations, or impressions.

We also need to guard against modern delusions in holding extreme views on doctrinal points, such as Divine healing, eating meats, infallible capability of following the Spirit, the second coming of Christ, etc. It is not these points of doctrine that we object to, but the erroneous extremes to which they are often carried.

Those who are spiritually dead in formality, will not be bothered much with temptations on these lines, as they are already astray from the narrow pathway, and Satan is quite well satisfied with them. But holy people are often strongly tempted to enter these side-tracks. When we give place in our beliefs for erroneous views, we are generally soon advocating, and

strongly pressing them to the minds of others, then how careful we should be, as to what doctrines or beliefs we accept. Many who have started well, and in the Spirit, by failing here, have ended up in the flesh.

When the theory and experience are kept right, the soul enjoys the uninterrupted fulness of God, as Dr. Adam Clarke says: "To be filled with God is a great thing; to be filled with the fulness of God is still greater, to be filled with all the fulness of God is greatest of all."

It is not optional with believers whether they be holy or not. The command is in the imperative mood, and it must be heeded if God's smile be retained.

The veil of the temple was rent by the streaming blood from Calvary. Those who enter the holy of holies, go through this flood, and they know when they have entered and are in the presence of the Ark; and when they are under the wings of the Shekinah. Here, is where we have a strong Christian character, and a rich experience, received from Supreme authority.

Christian perfection is not only found in the teaching of the Scriptures, but, examples have also been given of those who enjoyed it. The Lord led the apostles, whom He so specially had chosen, into the possession of this experience. The account of which we find in the twentieth chapter of St. John's Gospel, where the Saviour soon appeared unto them, after He had opened "A fountain to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." In verses 19 and 21, He spoke peace unto them. Ver. 22, He breathed on them and said, "Receive ye the Holy Ghost." The ten apostles were en-

tirely sanctified here. Thomas was absent; but the Lord met him eight days later, at which time the same perfect peace was imparted to him.

This was not conversion, as they were converted before; the proof of which is found in Matthew 10:8, where the Lord commissioned them to "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." What an absurd thing it would be for the Lord to give them this commission, if they were not converted men themselves? What a reflection it would be on the wisdom and divinity of Jesus, to send them forth to cast the devil out of others, if they did not have him cast out of themselves? But they were converted, and they cast the devil out of others. They were not to *rejoice* because the devils were subject unto them, but, were to *rejoice* because their names were *written in heaven*. Here is another proof of their regeneration, or else the names of unconverted people are written in heaven.

They were also of the store of grace and blessing which they had received, to "Give freely," because they had "Received freely." These passages are also proof that it was not regeneration, the apostles received on the day of Pentecost. What they received then, will be considered in a subsequent chapter.

Some people conclude that the apostles were entirely sanctified before this instance, related in the twentieth chapter of St. John, because Jesus said to them once, "Now ye are clean through the word which I have spoken unto you." This expression was quite proper to them in their justified state at that time; it being before the fountain was open for cleansing, and they were wholly following the Lord and walking in the

light as He turned it on their pathway. How improper it would have been for Jesus to tell them the opposite, that is, that they were impure, unclean, unholy, filthy, corrupt, etc. This would be entirely misleading. There is a broad sense in which all the children of God are pure, clean and holy. The Lord well knew the state of the apostles, when He addressed them as being "Clean," and He did not fail to explain what He meant. He closed this same conversation with them by prayer; the seventeenth chapter of St. John's Gospel, being the prayer, in which He prays, verses 16, 17. "They (the apostles) are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth."—Note, the kind of people who become sanctified, "They (who) are not of the world, even as I (Jesus) am not of the world." But, they were to be sanctified, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. Ver. 21.

Christian perfection, according to St. James, is perfect patience; according to St. John, is perfect love; according to St. Paul, is maturity, or being "Thoroughly furnished unto all good works"; according to St. Peter, is being established, strengthened and settled in God. There is no lack of harmony between these modes of expression; to the contrary, they all aid to enrich it. To comment in detail upon all that the apostles have written relative to Christian perfection would require volumes instead of chapters. We must, therefore, be brief, and allow the reader to peruse and develop the subject for himself.

John Wesley, the founder of Methodism, held views

on Christian perfection as follows: (1) "Everyone may make mistakes as long as he lives." (2) "A mistake in opinion may occasion a mistake in practice." (3) "Every such mistake is a transgression of the perfect law." "Therefore, (4) every such mistake, were it not for the blood of atonement, would expose us to eternal damnation." (5) "It follows, that the most perfect have continual need of the merits of Christ."

Mistakes may occur for the want of light, and, in no case is so much light received as will dispose of mistakes altogether, while mortal organs are used to convey truth and experience to mankind. Let it always be remembered, that much grace does not always imply much light; and much light does not always imply much grace. In some cases, light and grace keep closely together, in other cases, far apart.

Many well established truths in the Bible, like Christian perfection, are unknown to thousands, because they wait for their demonstrations, without faith, or interest in them. Many well established truths in science, are matters of faith, more than demonstrations. All intellectual people believe that there is a hidden force which is called the attraction of gravitation. No man can tell what it is; none can prove the natural cause of its existence. It is received and adopted by faith, and serves as an excellent hypothesis. There are cases with Bible doctrines, as in science, where we should accept facts and truths, even though we do not understand all the particular points relative to them.

John Wesley, also gives a brief and comprehensive summary of Christian perfection in ten propositions, as follows: (1) "There is such a thing as perfection; for it is again and again mentioned in Scripture." (2) "It

is not so early as justification; for justified persons are to go on unto perfection. (3) "It is not so late as death; for St. Paul speaks of living men that were perfect." (4) "It is not absolute. Absolute perfection belongs not to men, nor to angels, but to God alone." (5) "It does not make a man infallible; none is infallible; while he remains in the body." (6) "Is it sinless? It is not worth while to contend for a term. It is, salvation from sin." (7) "It is perfect love. I. John 4: 18. This is the essence of it; its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks." (8) "It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before." (9) "It is amissible, capable of being lost; of which we have numerous instances." (10) "It is constantly both preceded and followed by a gradual work."

A few words more and we must close this discourse. May we not now ask: (1) Will the reader not accept the truth, and assent to Christian perfection? (2) Will you not also give consent of will, and merge within the cleansing fountain? (3) Do you not see the so-called Christian Church painfully defective on the lines of perfection? (4) Is it not easily seen that precious promises and meritorious blood, present to us privileges which are undervalued, and are being wasted in inexpressible abundance; while the precious souls of men are pitifully sinking to the benighted regions of darkness and despair?

How the world is watching the church, to see the verification of perfection; a people "Redeemed from all

iniquity; a peculiar people, zealous of good works!"

How the principalities and powers of heaven, too, gaze upon the church in search of the dazzling reflections of "Holiness unto the Lord." Has our present church a practical unfolding to the world, of the "Unsearchable riches of Christ?" Oh! brother minister! you are placed amidst these awful realities, called and appointed of God, to bring the church as a chaste, pure virgin, to her great Divine Bridegroom, fitted for eternal union with Him.

CHRISTIAN PERFECTION.

Christian Perfection, the passport to heaven,
Sublime is the gift to finite man given;
If in contrition you crave it, then say,
"I'll meet all conditions, His truth I'll obey."

Sanctification, when full and complete,
Prepares us for glory, that we may all greet
The advent of Jesus who cometh again,
To judge, to reward, and to save righteous men..

Thousands are travelling the unholy way,
Few walk the path that is narrow, to-day;
The first ends in darkness, the second in light,
The one is the wrong way, the other the right.

Some may profess to have Jesus as guide,
Claim to be saved through the blood from His side;
Still if they fail on all truth to rely,
"Vain is profession," the Lord will reply.

Nature may seek a more popular way,
Where crowds of cold formalists worship to-day;
But if we find mercy, its down at His feet,
Who was thorn-pricked and martyred, our soul's need to meet.

Hear not the prophets that bid you abstain,
Heed not the false guides who seek only gain—
Turn to the Bible, its teachings are true,
Be sanctified wholly, this will carry you through.

To glance out on nature in its glittering smiles,
We see beauty sparkling, at sea and on isles;
But, what is this splendor, compared with one's soul,
That's merged in the fountain and every whit whole.

A clean heart effected in Calvary's flood,
Is man's grand prerogative, the free gift of God;
Then why not in rapture to the pinnacle soar?
Where sin stains and fears, do molest us no more.

W. G. K.

OF ONE ACCORD.

CHAPTER IX.

It is the will of God that Christians retain the unity of the Spirit. This is easy, when the proper uniformity in life prevails. The more uniform the children of God are in their lives; the more unity, love and power exists in spirit. When discordant notes are sounded among professing Christians in the practical spiritual life, there is, decidedly a lack of fervent love both to God and to our fellowman. This will be found to be true in most, if not all cases. If we lack fervent love to God and man, it is little wonder if discord shows its horn between man and man.

We can easily find those among laymen and ministers who take a separate stand to their brethren in essential points of doctrine, and practical life. They add more importance to their own individual judgment than that of their many brethren, whom they consider their equals in spirituality. They fail to keep in touch with the following instructions of King Solomon: "In a multitude of counsellors there is safety." Pro. 11:14.

Unless the counsel of wise, spiritual counsellors is heeded, they are of little worth. No Christian should pursue a course of action when he fears at the time of its execution, that a majority of the class which he represents, and forms a part of, will be displeased at the same. Great care should be taken in Christian

societies, to avoid in all the pursuits of life, an independent, arbitrary spirit in discarding the wishes of the other brethren. Those who become victims of such a wrong attitude to other Christians, generally, soon begin to feel that the pastor in his preaching, and the people in their prayers and testimonies, are all continually casting reproachful insinuations at them; when, perhaps, all concerned are entirely innocent of the accusations. They feel this way because they know they have slighted the wishes of their brethren, by acting their own will. By personal act, they have lost Christian harmony and fellowship; when this is done, there is generally something wrong, too, with the heavenly connection. In such cases, the point of arrival is often this: A guilty conscience before God, a broken fellowship with brethren and a bruised soul, whose sores are so tenderly exposed that even the softest words and mildest treatment give irritation and pain.

It is a wonderful help to unity in Christian societies, when the members frequently consult the pastor and each other for advice on matters which are of a doubtful character to them. This leads those consulted, to believe that the inquirer is, at least, trying to get light and do what is right, no matter how much they seem to fail in it.

Should we not strive to be true to God, and true to man, especially, our fellow-Christian man?

A very little error often starts a person wrong, and a very small beginning often causes one to reap a sad end. Unity has always been the strength of the Christian church. If the church retains her strength, she must "Walk worthy of the vocation wherewith she is called, with all lowliness and meekness, with long-suf-

fering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

The Christian church is undivided. The second Adam, like the first, is the husband of only one wife. As the church cannot have two or more heads, neither can it have two or more bodies. Should they be of different names, they will enjoy fellowship.

Not only does Divine love in our hearts form a union between Christ, our common head, and ourselves, but it forms the same union between saint and saint; the same as the loadstone which attracts, not only each particle of steel within the limits of its attraction to itself, but, by its magnetic virtue, unites them one to another.

Christians are as distinct beings as the rolling, briny billows—but *one* as the sea. There is a real unity in the gift of love. It is not like the unity of the drops of water composing a stagnant pool, which aid each other in promoting stagnation and filth, notwithstanding the influence of the purifying breath of the wholesome atmosphere above its surface, which is laden with healthful virtues from the sunny skies and vernal plantations. Ours is not like the unity of darkness; not like the cloud-covered midnight air, where neither sun, moon or stars appear.—It is rather like the ever-flowing freshets of living waters which burst from a pure fountain, whose sparkling productions are in abundance, rich and free to all.

Christianity implies Christian unity; but unity does not always imply Christianity. There is unity among any class of people whether they are good or bad, so long as they are all alike. There is unity among a company of thieves; a company of saloon-keepers,

when they meet to lay plans for active opposition to the cause of temperance: a company of Sabbath-breakers or luxurious pleasure seekers.

Unity is the same in the Christian church, it naturally prevails so long as the proper uniformity in belief, experience and practice exists. If they do not, it is generally seen that the defective ones soon burst through the circle of unity by their daggers of contention.

We should be deeply sensible, from what we have seen in the past, of the evil of division, in either principle, spirit or practice, and the blighting effect it has on ourselves and others. When Christians stand united, nothing can stand before them; if they become divided, they destroy themselves, ruin the work of God and hinder the salvation of the people. If one discovers a tendency in his heart to divide from his brethren, he should converse often and freely with them; also pray much for them. If we pray much for those who seem to grieve us, it often buries the grief. This is the best course for the unsanctified to pursue until that evil tendency is removed from the heart by the experience of entire sanctification.

All misunderstandings and differences between professing Christians should be settled together on their knees before God. There is no better way to be reconciled. Many other ways are tried which invariably fail. To fight things out, is, generally, to make them worse. If we fight them to a finish, the finish will likely be at the judgment; there we will have the final penalty to pay with the blood of our souls, instead of repentance. When church members, who have been divided, unite on bended knees, and repent before God,

and confess all their bitterness, the unkindness and lack of charity in their nature, toward each other, they will be able to find a blood remedy which will enable them, in the future, to dwell together in unity. When a difference and a strife appears between two, it is certain that both parties have not the experience of perfect love.

Men cease all their fighting, hating, and envying each other, when they partake of the image of God. In this state, only love, kindness and peace reigns in the heart towards all their fellow-creatures. Not only do they love Christians, "For if ye love them which love you, what reward have ye? do not even the publicans the same?" I say unto you love your enemies, bless them which curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." A Christian could not turn a cold shoulder even to a murderer, much less a Christian brother or a hypocrite, as he might term an offending person. So often it seems hard to get divided people reconciled, as each consider the other, is to blame; but, when perfect love reigns, it will step to the front and shoulder the unlocated blame. It will bear what blame others wish to put upon it; it will confess its own faults and share the faults of others. Perfect love would rather do all this than quarrel. It is very difficult for differences and troubles to arise between two, if perfect love is on either side.

In this, our twentieth century of the Pentecostal dispensation, should we not, as professed Christian churches, be at a high point of unity and harmony among ourselves? What about the ministerial conferences of to-day, and especially the general confer-

ence assemblies, whose delegates usually consist of the elderly brethren? How the spirit of unity should be developed in them.—But is it always such? Do they not often lose sight of some of the truths of the Gospel (which they preach to the people) in their deliberations, and participate in contentious strife and arguments, which causes the unity of the Spirit to subside, and give place to a heavy, contentious, spirit?

Should not the ministers of the Gospel be able to find a higher life than this? Should they not learn the way to live where the generous, loving, heavenly spirit of the Master controls them at all times? Ministers especially, should live where great harmony prevails among themselves, in order to be a proper example to those entering the ministry and also the people they labor among. They need it to be in a position to enforce disciplinary rules on their membership; which rules prohibit contention and disputing. How beautiful the words of the prophet resound, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."

One of the greatest hindrances to unity in church work, is the undervaluing of proper official authority, and, as a result, to disregard it in practice. It may be this way, regarding the attitude of the laity to their pastors, or it may be thus regarding the attitude of the pastors to their bishops or superintendents. A pastor who does not submit and work in harmony with his higher authorities has no right to expect his people to submit, and work in harmony with him.

Discord is often apparent among congregations,

whose love and practical spiritual life is taking a *nap*. How many societies of Christian people have, for a pastor, a good, true, holy and faithful man; notwithstanding this fact, they are dissatisfied with him, probably because he appears too youthful or too aged to suit their carnal desires. How often circuit (A), desires the pastor who is sent to circuit (B); and circuit (B) desires the pastor of circuit (C), or some other one. Covetuousness, always wants what someone else has. It is well for us when we learn, like Paul, "That in whatsoever state" we are, "therewith to be content." When people have reason to believe that their pastor is a man of God, they should allow nothing to hinder them from supporting his uplifted hand in contest with the world.

The children of Israel would have made poor progress, had they followed Joshua, when Moses was their leader, or Moses' advice when Joshua led them. If so, they would have been trying to gather grapes and pomegranates in the wilderness and manna in Canaan, with many other similar errors.

How would it be in a military army if the orders of the Captain were ignored? What would they do without a general? The British army in the recent Boer war, by being subject to military orders, marched forth orderly in battle array, at one time, with a frontage of forty miles, under the leadership of their general. What a power there is in system, when system is recognized and observed.

What about the famous warriors who inhabit the small island of Japan? What is the secret of their military strength? It is this:—If a Japanese soldier is at all untrue to the Emperor, his very wife and

children despise and disown him. They have rulers to govern them and not for them to govern.

We are living in an age which is inconceivably contaminated with the influence of a society known as the Anarchists. This is a dreadful society. It is an organized body to subdue law and government, and promote lawlessness and disorder. Its chief object, originally, was the legal powers; but it is now wielding a strong, blighting influence in the religious world. Anarchy is a furious enemy of all kings, rulers, presidents, etc. Through the influence of the Anarchists, their lives are endangered the whole world over. It not only keeps rulers living under continual suspense and great danger, even though protected in their travels by a strong force of body guards, but through the Anarchical plots, many of their lives have been taken. We see a mark of their dreadful work in the murder of three of the Presidents of the United States of America within the last century.

Anarchists, as a general rule, seem willing to tolerate the ruling of a sovereign until their displeasure is aroused by some unfavored political action. Then they meet and pass a measure that the offending ruler is to be killed. The next step is to select the executioner by casting lots among themselves. They are so constituted, that the one the lot falls upon is bound, by oath, to destroy that sovereign, even at the sacrifice of his own life.

This organization has not only spread through the continents of Europe, Asia, Africa and Australia, but the Anarchic eagle has winged its flight across the briny deep to the peaceful shores of our vast North American continent, where, in search of a land of lib-

erty, she has made her nest in the United States of America. The Anarch, like the bat, does his work in the night watches, but amidst the busy hours of regular sunshine, takes his lodging in some solitary place.

The spirit of Anarchy, has not only corrupted the minds of the anarchic people, but, there is a general anarchizing spirit throughout the public of our land.

It has been for generations now, not only contaminating the political world, but winding its way into the Protestant religious realm. It has slyly woven so many of its corrupt threads into the web of Christianity, on earth, that it is almost impossible for the web to hold together in any locality.

The so-called Christian church, in all its branches, is strongly effected with a semi-anarchy. To be partially effected, makes it the more inconsistent in some respects. It is unlike anarchy to accept spiritual leaders, spiritual advisers, spiritual rulers, etc. It is like anarchy then, not to follow the spiritual leaders, not to accept the advice of the spiritual advisers, and not to submit to the government of its spiritual rulers. It is the rankest inconsistency for professing Christians to accept of religious rulers (as most professing people do), and yet, commonly ignore their instructions and authority.

The spirit of the age in religious life is, (except in the Roman Catholic Church), "I will do as I like; I will listen to preachers, but heed my own thoughts; I will counsel my brethren, but build altogether on my own plan. I will lead my leader, as much as I will follow him. I will rule my ruler as much his rules shall have bearing on me."

Anarchy, has very slyly, but universally slipped in

on our human race, largely in the form of transmission. It is an influence and spirit transmitted from one generation to another, with an increasing effect on each consecutive family. When the rising generation grows up under the tyrannizing influence of this monster, they unconsciously become contaminated with this pernicious spirit defined in the character of the parents; and, consequently, the youths erroneously boast of their independency.

The United States of America have been put on their guard relative to the anarchical influence, and have wisely (in some of the States, at least), placed such books on the course of study as prescribed for their public schools, which expose its dreadful operations.

It is to be earnestly hoped that our intellectual powers, and our religious intelligence will soon become so quickened, that we will detect this poisonous and vigorous germ which is embedded in anarchical schemes and principles. May we not soon learn it to be division, and not unity; strife and not peace; disorder, and not government; hatred and not love; hell, and not heaven.

How many there are who can easily see the advantage of unity, with the accompanying uniformity,—until it is applied to spiritual things.

Many ministers make a sad mistake by harboring extreme impressions, that they will be appointed to a certain charge, etc. It often happens, in such cases, when the appointments are read, that his charge is in the opposite direction from what he expected. It often occurs that such become severely tempted to follow his own impressions, and, it is generally seen that those

who do, destroy their church and conference standing, and their spiritual life and usefulness in the Lord's vineyard.

Then, how often do circuits raise a commotion when the preacher, whom they esteemed very highly, is changed at an unexpected time. Here is selfishness; they want the good preacher all the time, and wish their neighboring circuit to have the inferior one all the time. It would be far better for many pastors, and thousands of people, to quit trying to do a bishop's work until they are elected to that office. They would then have much less trouble and disappointment. The bishops, too, can do their work the best when it is let alone by those who do not properly share this office or responsibility. Good authority has prohibited us from being busybodies in other men's matters.

May the Great Master grant us all sufficient grace to enable us to keep our right place, do our own work, and leave the bishops, superintendents, elders, deacons, deaconesses, pastors, evangelists, class leaders, local preachers, exhorters and church stewards, to perform the work that has become their particular duty. The people of God should do all in their power to help church officers, whom Providence has placed in office, in their incumbent responsibilities. You should "Know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Mankind, as well as all other living creatures, were intended for fellowship and not for solitariness. The fowls of the air, through instinct, flock together, as do the domestic animals of our fields. The horses and the

cattle will call for each other's company. They will have occasional quarrels while grazing together, but still they desire each other's fellowship. The horse may kick its mate, but if the latter goes too far away, the former will run about whinnowing after it. Many professing Christians stoop lower than the brute beast, and fail to desire the company of those they disagree with; or, to go about in search of their friendship.

The craving for fellowship manifests itself in the human family, in the early days of childhood, and is the last and most difficult tie to sever at death. Righteous friendship increases happiness, as it doubles our joys. It abates sorrow as it divides our grief. It is the uninterrupted kindness of the hearts and sympathies of different souls brought together. As a frightened child cries to its mother for protection, so we, in the hour of adversity, look for fellowship and advice from one another. One may feel he is happy, who thinks he has no need of a friend,—but another has greater happiness, who has true friends in times of need.

Familiarity, is not always Christian unity. Sometimes an over-reaching familiarity in a religious society, is called Christian unity, but it is not the same, neither does it at all serve the same purpose. Unity always helps God's cause, but an over-reaching friendship between Christians is injurious to righteousness. It is not always best to tell, even our brethren, every little transaction in life; every little affair that crosses either our spiritual or natural pathway. There may, in some cases, be delicate domestic matters that are better to be kept at home. Sometimes the cause of God is hindered by brethren being too ready to report to other

brethren the evils of the unsaved members of their home. There are cases where prayers are better than reports.

It is a mistake for Christians to talk as freely to each other concerning all matters relative to their religious life, as they should to God. Those who do, generally watch each other and believe their own Christian experience to be right or wrong, just as they imagine the others believe regarding them. We should not abuse the privilege of Christian fellowship, and make brotherhood our God.

We fear that, in many instances, an important truth relative to the Gospel dispensation, is often overlooked, viz., *being of one mind*. It is our purpose now, to consider some common errors on this subject, together with the Scriptures which refute such errors. Many believe, and unhesitatingly declare, that they are one in heart with all God's people, but not in *mind*, (as they hold private antagonistic views, and, if their beliefs differ on the essentials of salvation, their lives must also differ. Excuses are often produced for the differences in practical life among professing Christians, on the strength of different opinions—supposing that there is scriptural latitude for this. This is a great mistake, brother, for the Great Judge has not left us to think and act as we wish without the impress of guilt. Christians have no latitude to believe as they wish and frame their character accordingly. The Truth says, "Let the wicked forsake his way and the unrighteous man his thoughts." Isa. 55:7. Thus, God strips us of our ways and thoughts, (opinions, beliefs,

and corresponding practice) before He ever grants us pardon at all.

Man's theory is, to think and do as he wishes. God's theory is, to forsake your thoughts and ways, "And return unto the Lord, and He will have mercy upon you."

We read again, "Let this mind be in you which was also in Christ Jesus." Phil. 2:5. When His mind is imparted to different individuals, they will not be in opposition to each other in their lives, experiences or teaching. His mind is not divided against itself. When one Christian reflects on the truths and principles of the Gospel, the rest say, Amen. Jesus has only one mind and one spirit to impart to all His people. St. Paul further exhorts, "I beseech Euodias, and beseech Syntyche, that they be of the *same mind* in the Lord." Phil. 4:2. These deaconesses were to be one in mind, so that they would be able to go forth in the same order as the apostles, as with one soul, one spirit, and one doctrine to promote the work of the Gospel of Christ. Differences of opinion among Christians, discourage young converts; they also strengthen the hands of our enemies.

What instruction did Paul give to the Corinthians? "That ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the *same mind* and in the same judgment." I. Cor. 1:10. Here, we have not only the being joined together in the same mind, but all speaking the same thing, and not only that, but judging alike; then, all this is emphasized by the use of the word, *Perfectly*, as, perfectly joined together in the same mind. How clear this is, yet, how sad it

is, when so many people explain this portion of Scripture to mean, That ye all, are (not) to speak the same thing, and that there be . . . divisions among you: but that ye be (not) perfectly joined together in the same mind, (nor) in the same judgment. Some say that it takes a highly educated man to explain the Scriptures. Yes, it takes one with much greater learning than St. Paul's third heaven education, to explain the Scriptures in this way.

Wesley's note on the above Scripture quotation is as follows: "Be of the same mind in affections, desires and judgment, touching all the grand truths of the Gospel." The strifes, debates, back-bitings, whisperings, etc., were all to be discarded. To this end the exhortation was given, "Be of the same mind and judgment, for I hear that there be contentions among you." Ver. 11. Clarke's comment on this is, "Give expression to your (real) inward accord and harmony of sentiment. They were with 'one voice' to avow their allegiance to the 'one Lord' to the exclusion of all devisive watchwords."

Well, is the apostle through after teaching this oneness of the mind to the Philippian brethren, the two deaconesses and the Corinthians? No—he must drop a line, too, to the Romans, instructing them to "Be of the *same mind* one towards another." Chap. 12:16, to which Clarke's comment says, "Live in a state of continual harmony and concord, and pray for the same good for all, which you desire for yourselves."

The apostle does not even leave the Hebrews out, but designates this unity in a letter to them by saying: "For both He that sanctifieth and they who are sanctified are all of one." Chap. 2:11. So long as

we possess this oneness of mind and soul, it is easy and natural to "Follow peace with all men, and holiness, without which no man shall see the Lord." According to St. Paul's own teaching, he would be likely to receive more readily, the doctrine and principle advanced in the Lord's prayer for His apostles and all believers, ("That they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me,") John 17:21, than many professing Christians of our day.

Christians do not live continuously divided in any way. When the fulness of the blessing of the Gospel of Christ is poured into the heart, filling the whole soul with tender religious affections, long-suffering, love, and grace and power, it leaves no room for divisions.

Division of mind, was no more a characteristic of the victorious apostolic church, than was division of the heart. Both of these features belonged then as now, to the dissenters from the faith. The Divinely led apostles went forth in the holy conflict knit together with fervent love and charity towards each other. Acts 2:1.

It might be asked, "Was not Paul himself, contentious with Barnabas, which caused them to dissolve their co-laborship in evangelistic efforts?" It remains yet to be proved that he was. The Scriptures say that there was contention between them, but it does not say it was on both sides. Barnabas, in this case, seemed afraid to face the persecution which apparently awaited them in their future labors. He desired human assistance, rather than Divine. He chose it

in the person of John Mark, an untrue man who had deserted the work of the Lord at Pamphylia. But Paul, faithful and courageous, knew Divinity to be a better support in the dark hours of religious persecution, than the labors and influence of a third person, who, in the past, had proved himself to be untrue. Consequently, St. Paul chose Silas, a true minister, to accompany him in his labors, leaving Barnabas and John Mark to unite together in deserting the work of the Lord. Dissenters in the twentieth century, seem much like those of the first—they enjoy each other's company. Still, contention was not so great on either side, in the case of Paul and Barnabas that they were forever separated, for they labored together again in later years.

Another question might be asked, "Have we not the weaknesses and infirmities of the human mind to contend with, while in this life?" We certainly have, and most decidedly some minds are much more feeble than others. But because some people are vested with greater mental capacity and reasoning powers than others, does not hinder them from all seeing alike, so far as they all see. The minds of some people may range in conception far beyond that of others. To be greater, or inferior to another, does not necessarily mean to differ.

Take, for example, three studious boys in a family, all striving for natural learning. The little fellow is vigorously applying himself to master the early difficulties of public school work. The next boy is digesting the interesting studies of the high school; while the third has advanced to the unfolding of an art course in the university. What about these three boys, when

they meet? We see them in joint conversation in the holidays, conversing together with the deepest interest of the details of their studious lives; each of the younger aspiring in joyful anticipations to the time when they will have equalled their elder brother in educational acquirements. It does not cause them to dispute or become contentious because some have advanced to higher degrees of knowledge than others. No; even the little fellow, as he listens to the stories of his elder brothers, becomes charged with rapturous encouragement to execute a perseverance in mental achievements, until he, too, is able to work the questions in algebra; solve the problems in geometry; measure the stars in astronomy; define, with his botanology, the details of the fragrant flowers which overspread the earth's surface, with a beauteous illumination in the summer season.

He has no disposition, whatever, to reject and oppose his brothers' statements, neither is it necessary, though their knowledge is more extensive. No, he looks forward with fired hope to the time when he will have attained the same knowledge.

Could not the same principle be employed among Christians, in religious life? Cannot a Christian be one with all saints, and accept the advice and teaching of the senior brethren? Yes, but one says, "The seniors differ," that is true, so we have need to, "Try the spirits," and learn who are seniors, and who are senior *brethren*.

Not only are the laity effected and spiritually crippled, by one of the most erroneous belief of beliefs, viz., that Christians can differ as much in opinions as they like, but, to our sorrow, it has also become quite

prevalent among the clergy. When leaders are caught in this snare, is it any wonder if the minds of the people are tainted and corrupted with obnoxious principles and ideas. What a privilege is ours, to have both our hearts and minds right, by being "Sanctified wholly throughout spirit, soul and body." I. Thess. 5:23. (The mind being one of the organs of the body.)

As the ark of Noah was made of many pieces of wood and joined together in one; so the church consisteth of many members, all knit together in one.

Unity is power. The weak threads, when sufficiently joined together, will form the strongest cable.

A single drop of water is a weak thing; but an infinite number, united, and by the force of attraction, will form a mighty Niagara, whose proud plunge over the rocky precipice defies the power of man to successfully effect an interference. From the wild roar of the Niagara Falls, we turn our gaze to the gentle showers on the fields of cultivation. Here, we have the Niagara falling in almost powerless effect. Why? —the drops are not united.

Christians, above all things, need to be united in the holy war under the leadership of the great Captain of their salvation. When they have locked hearts, rather than swords, they are prepared to attack the enemy. They who are weak and helpless singly, are able to produce most marvelous results when their powers are united.

One hundred magnetic plates were once placed together; separately, they could lift but a very small weight by their magnetism, but, when united they lifted (on exhibition) eighteen hundred pounds.

Oh! that the church, like mechanical men, would learn that *unity* is *power*.

ASSURANCE.

CHAPTER X.

The assurance of inwrought salvation is, to the human soul, the gift of God; whose office it is to bear witness with His spirit in every regenerated heart, of every imparted gift, either through the means of the atonement or the mediation of Christ.

Assurance, for the present, holds faith in one hand; and for the future, holds hope in the other. It is an internal seal that permits the external evidence and fruit of the Spirit.

The Holy Spirit conveys to man, through His direct and indirect operations, the virtue of the things of God, promised to him. Then, in response to man's complying with the Divinely established conditions, He effects within the soul the formation of Himself, with the connecting brilliant assurance of the same to the recipient.

Many Christian workers, (some unconsciously), do great injury to the cause of God and the souls of men by urging those who are but partially penitent to believe that they have attained to the salvation of their souls.

The better, and only successful way, is for seekers to become entirely penitent, so that the proper act of faith, necessary to the attainment of salvation is possible. When this has been exercised, Christ, whose

very presence is salvation itself, immediately enters the soul, with as full an assurance as one could possibly desire. In corroboration with salvation, the Holy Ghost always imparts an infallible testimony. Many anxious seeking souls are sadly misled, so as to stop seeking, probably *just* when they are within one step of obtaining the desired experience. Thus, they enter upon a life of *trying* to believe, *trying* to hope, *trying* to suppose, that they are regenerated. But all this is a serious delusion; we should pray through and get forgiveness and obtain the spirit of adoption.

The soul that properly enters the kingdom of grace, will be in possession of a glowing experience in the Lord. He can exclaim from experience, "The works of righteousness shall be peace; and the effect of righteousness, quietness (calmness) and assurance forever."

Those who possess a well grounded assurance of salvation within their bosom, will prove to others its reality by a joyful production of a holy life. It makes one meek, holy, unassuming, gentle, kind, long-suffering, patient and true to God and man. Man's spiritual life is founded upon forgiveness from God; and because of this, his heart is tender, humble and ready to forgive others.

Through the rich assurance of Divine favor, which absorbs the entire being of a believer, he is thereby preserved from being injuriously affected by either the smiles, or frowns of the world.

It is a very inconsistent thing for people to talk about assurance, and being free from all doubts, and yet indulge themselves in proud, angry, resentful and discontented tempers; or, while they are eagerly grasp-

ing after the things of the world. This shows the mind of the soul does not agree with the words of their lips.

The increase of membership in a church society, or an advancement in financial success is not always an infallible test of the Lord's favor. This was the old Jewish idea. Great wealth and good health were considered by the Jews, unmistakable tokens of God's special favor. This is why it so staggered the disciples of Jesus, when He told them, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The Lord's account of the rich man and Lazarus, is further teaching on this line. The public opinion was also voiced by the friends of Job, regarding the evidences of God's favor, when they charged Job with sin, because he was bereaved of his property, and his family, and was afflicted with a horrible bodily disease. But God contradicted their false theories and acquitted Job.

Regarding these evidences, John Wesley said, "The best evidences of God's blessing and special favor are great trials and difficulties, with great grace to bear and overcome them."

We hear, with great pleasure, so many speak clearly of their religious assurance,—but again, with regret, we hear them telling of their doubts, their misgivings, their feeble hopes, wishes, etc. Too many try to get to heaven on a one-footed evidence, and go all their lives, hope, hope, hoping—hop, hop, hopping—but progress is much retarded.

They whose names are entered on the eternal leaves of the great account book of the Trinity, are never wrapped in the cloudy sheets of darkness.

Approaching death may have its increasing dread-

ful mark upon the body; but to the righteous there is another mark which is more glorious than the other is dreadful. It is the Divine impress which is stamped upon the soul; the assurance of an awaiting, happy immortality.

Every adopted child of God has an inward and an unmistakable knowledge of his relationship to God. This is the foundation of joy, peace, comfort and hope. This knowledge is the inward testimony of the Holy Spirit, to the spirit of the believer, witnessing to his Sonship, and acceptance with God. A soul must first be born of God, before the witness can be given of his acceptance. This is a vast and mighty change, and consequently, the accompanying assurance is very great. It is a change from darkness to light, from the power of Satan to God. It is, a passing from death unto life, a resurrection from the dead, a transfer from the kingdom of death to the life-realm of spiritual sunshine. It is the "Quickening of those who were dead in trespasses and sins." "When we were dead in sins, He hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

The Holy Ghost, the third person of the Trinity, is the executive, on earth, of the Godhead in heaven. He places the seals on the souls of men, according to the Divine accomplishments in each soul through their complying with the conditions of righteousness. Each step of advancement in the soul's progress towards heaven, is attested to by the Holy Spirit.

The having our title clear to mansions in the sky, while in this life, is of the utmost importance, as it cannot be imparted to us in the hereafter, only; neither can mistakes in the document be rectified.

So, Divine wisdom has reserved to the Holy Ghost the prerogative of telling the soul when the title is complete. God does not entrust such a responsibility to any Christian or any minister (though many seem to endeavor to tell people whether they are saved or not,) neither to any angel or archangel. None but the "Spirit Himself beareth witness with our spirit that we are the children of God." We know well when we "Receive the spirit of adoption whereby we cry Abba, Father." "Because ye are sons, God hath sent forth the spirit of His Son into your hearts crying Abba, Father."

The direct witness of the Spirit is always corroborated by what is called "The indirect witness," *i.e.*, "The testimony of our own conscience, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, we have our conversation" in heaven, even while in this world.

John Wesley beautifully defined the witness of the Spirit as follows: "The witness of the Spirit is an inward impression on the soul, whereby the Spirit of God immediately and directly bears witness with my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; that all my sins are blotted out, and that I, even I, am reconciled to God."

It is not sufficient only to receive such an evidence of sins forgiven, but this witness, or assurance, must be retained to the end of life. There will be no trouble in the retaining of it, if we walk in all the light that shines upon our pathway. It will preserve in our hearts an unbroken consciousness of our acceptance in the Beloved.

No one ever had to wait for the witness after re-

generation. God does not execute the work of the pardon of our sins, neither of entire sanctification, and leave it unattested to for any period of time. No, He gives an immediate assurance as soon as the work is accomplished. He comes suddenly to His temple, as soon as the way is opened. He comes speedily with great power and pleasure, even after having been so long a time denied the right of admittance through our impenitence.

The clear abiding witness is of indescribable benefit to the soul, in times of trial and temptation. It is an impenetrable hedge about the believing soul amidst the most daring assaults and withering blasts of the enemy. Against it, the gates of hell cannot prevail; Hallelujah!—Happy are the few who live so close to God, that they are continually conscious of the supernatural impress of a Divinely assured salvation.

Baxter said, "More and more I saw the necessity of well grounded men in their religion, especially in the witness of the indwelling Spirit."

The sinner's pardon first takes place in the mind of God, and the Holy Spirit alone can reveal it. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,—But God hath revealed them unto us by His Spirit." It is not reasoning we need in the churches to-day, so much as Divine revelations.

The doctrine of assurance is probable, rational, highly philosophical, and Biblical.

The Lord, by direct and indirect means, has revealed all the other particulars relative to our condition and salvation. Then, why can He not find means to

reveal the fact of the impartation of peace to our hearts? There would be no good purpose answered by withholding the witness from us! The witness saves us from anxiety and deception. If we could not have it, salvation would be a very gloomy and unreliable thing. How dare we pray, Abba, Father, unless we are assured that God, (and not Satan), is our Father? A standing doubt, is an increasing trouble. It is a great thing for me to be certain, that salvation is certain to me. Doubt ties our hands for usefulness; who can labor for the salvation of others, when they know not their own condition? Dissatisfaction of title will cause one to leave his work and examine the registry.

Few dispute the fact, that God will give us all to know our spiritual state and standing at the judgment. Is it not more necessary to know it here, than there? Is it not an essential thing before death, as no preparation for heaven can be secured afterwards? And can we die in peace, if this matter is not clear? See all the plain declarations in line with this, in the first four chapters of the first epistle of John. "Hereby we know, that we do know Him, if we keep His commandments." Chap. 2:3. "Whoso keepeth His word, in him verily in the love of God perfected: hereby know we that we are in Him." Chap. 2:5. "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." Chap. 2:29. "We know that we have passed from death unto life, because we love the brethren." Chap. 3:14. "Hereby we know that we are of the truth, and shall assure our hearts before Him." Chap. 3:19. "Hereby we know that we dwell in Him, because He hath given us

of His Spirit." Chap. 4:13. "Hereby we know that He abideth in us by the Spirit which He hath given us." Chap. 3:24.

The offices and work of the Godhead in our Gospel dispensation are many, and of much importance to us. To the heart of the benighted sinner, who is groping his way in spiritual darkness, comes the Divine Spirit, and shows him his lost condition. It convinces him of sin, of righteousness, and of the coming judgment. If the sinner yields to the Spirit's drawings, it will lead him through the different stages of Christian experience, until he has reached a perfect deliverance from all sin, and become filled with all the fulness of the blessing of God. What great things then, the Spirit has to bear witness of, to that soul, instead of administering sorrow for sin.

Man, can make things clear to man, but what are such illustrations, in comparison to the revelations and demonstrations of the Godhead to man. How many, erringly, have mistaken the voice of their own imaginations, for that of the Holy Ghost, and idly presume that they are the adopted children of the Most High. When the evidence becomes a reality, being issued in paradise, the immediate result will be the fruit of the Spirit, characterized by a wholesome fragrancy about us, of "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

It might be asked, "Is there not danger of mistaking presumption, for the witness of the Spirit?" There is, if our conception of the evidences of the Spirit's testimony, does not exceed the evidences of presumption. If our ideas of God's truths are so low on such an im-

portant subject, as to allow the emptiness of presumption, to take the place of the fulness of the Divine assurance, in our souls, our spiritual intelligence must certainly be very sickly. We have no trouble distinguishing day, from night; light, from darkness; star and moonlight, from that of the sun. In like manner, cannot Christians readily, yea, with a thousand times as much facility, (providing our spiritual senses are rightly disposed), distinguish between spiritual darkness and spiritual light?

We may well say, "Thanks be unto God for His unspeakable gift!" Thanks be unto God, who giveth us to "know in whom we have believed;" who hath "Sent forth the Spirit of His Son into our hearts crying, Abba, Father," where not only our lips, but our lives show forth His praises. Where our thoughts, words and works, yea, our entire body of usefulness, is a spiritual sacrifice, wholly and acceptable to God.

ASSURANCE.

Marked with the seal of love Divine,
I march with Jesus' hand in mine;
The path of guilt my feet hath trod,
Now changed, to walk at peace with God;
Filled with the glory from the skies,
In rapturous flight my soul now flies!

If peace was bought, I could not buy
This gracious treasure of the sky;
But, in my heart it's light hath shone
In radiance brighter than the sun;
This is my best theology,—
I know that Christ abides in me!

When time is waning, and I hear
The approach of death's tramp in my ear;
No greater joy could swim the tide,
Than knowing Jesus at my side;
This thought, my refuge then shall be,
To know the Saviour dwells in me.

W. G. K.

SOUL WINNING POWER.

CHAPTER XI.

Soul winning power, has a place in the doctrines of the Bible, although it is one part of the Scriptures which, only to a limited extent, has been understood in the past ages.

This power is a definite experience, received subsequent to regeneration and entire sanctification. It is designated by a variety of names, such as, "The promise of the Father," "The Comforter," "The Spirit of Truth," "The Unction of the Holy One," "The anointing that abideth," "The gift of the Holy Ghost," and "The baptism of the Holy Ghost and Fire."

There is nothing greater in religion than the love of God. This baptism of power is the aggressive element in the church. It is to effect a proper use of the love received into the soul by regeneration and entire sanctification.

The baptism of power, as a definite experience, is sometimes opposed by even good people; but, this is no proof that it is wrong, as good people have been subject to mistakes in all ages. The apostles, erringly, did not want children to be brought to Jesus. Neither did they want any to cast out devils, who did not follow them. They also wrongly, desired fire to be called down on a village of Samaria, when they thought the people slighted Jesus.

Most Christian doctrines have developed under the fierce blasts of opposition from professing Christians, even by some who are in high authority in the so-called churches; so we need not be surprised, in some cases, if this doctrine is opposed.

Entire sanctification is a fitness for heaven. The baptism of the Holy Ghost and fire, is a fitness for effectual work on earth in the Lord's vineyard. Power, accompanies the experience of regeneration; great power accompanies that of entire sanctification:—but the baptism of the Holy Ghost and Fire is the extraordinary gift of power for soul winning. The conversion, or the entire sanctification that has no power in it, is spurious. But this third experience for the soul is the special baptism of the Holy Ghost and Fire.

This baptism is no part of entire sanctification, neither is it an extension or supplement to it. Entire sanctification is complete in itself and has no need of a supplement. The anointing for service is a distinct experience of spiritual power and fire. This doctrine does not pave the way for the fanaticism of a fourth, fifth, or many definite experiences; this one is defined in positive terms in the Bible.

The baptism of fire, allows a continuous repetition of itself throughout life, and an increase of power. These, and thousands of other promised mercies of God, have laden the atmosphere of time, to benefit the souls and spiritual work of righteous men. Among these numberless blessings, only three are definite experiences.

Regeneration is a work of grace, and destroys the guilt of actual sins. Entire sanctification is another work of grace, it destroys the inbred principle of sin.

These two are the only definite works of grace that can be wrought in the human soul, as they complete our salvation. The enduement of power is a gift, subsequently received for soul-winning. This third distinct experience, like the positive side of entire sanctification, possesses the blessed possibility of a continuous development, also, in addition, a frequent repetition of the baptism.

God's dealings with men are similar to those of a physician, who, in attending a patient wrecked with disease, wisely treats him in a manner, first, to check the effect of the disease; second, to remove the cause of that effect; third, to give strength and recuperation, when all disease is destroyed. The soul, like the body, makes rapid progress in attaining strength, when all the cumbersome diseases are extracted.

When the soul of a Christian is thus endued with power, he will not take fright at the wickedness of the world, as though it was a great foe that could not be subdued. Our calling is to so live that through us, the power of God may reach the lost, and bring the world from sin to righteousness.

Man, possessed with his ordinary natural and acquired intelligence, conquers the sea and its storms. He climbs the heavens and searches out the mysteries of the stars. He bridles the lightning, and bids the rocks dissolve. He subdues the world, compelling the forces of fire and water to become his profitable servants. He makes laws, controls empires, and marks out the course of distant realms of people, across vast ages of time. His enthusiastic energy effects most everything that stirs the immeasurable silence of the mighty universe. This is man—but what is man with

God? Should He not have a better way to spell power than w-e-a-k-n-e-s-s. Should not a true man of God, when he goes to his reward, leave a mark of holiness in this world from which he has gone? Indeed, his life will accomplish this, especially if he receives the promised power of the Almighty One.

Learning, culture, talents and literary knowledge, are not to be despised, until they are made to take the place of Christian experience and the power of the Holy Ghost. They are a great help in their proper place, but, out of their legitimate sphere, they are a great hindrance. This is true in regard to both the laity and the clergy. A sanctified soul can see many of those who possess these qualifications and talents, depending upon them, instead of the Holy Ghost. This makes them powerless for God, and aids them in deluding innocent people under their influence; and gives them an uncertain sound. The Holy Ghost must work in and through a minister in order that the people may be led into all truth. Holy Ghost power does not mean natural, intellectual power, nor extraordinary eloquence. This can all be human.

The enduement of power is a *special* gift of the Godhead. It is sent from the Father and the Son. Jesus sends the promise of the Father upon us. The Holy Ghost is particularly connected with this experience as an instrument of administration, which He imparts to us, in connection with Himself. This power is a special manifestation of the Holy Ghost, the third person of the Trinity, to blood-washed souls. It is therefore, called the gift of the Holy Ghost, or, the Holy Ghost coming upon you, etc. The whole Godhead is engaged in raising up a host of people on earth,

who are sheltered from actual and inbred sin by the crimson flood, and baptized with the Holy Ghost and Fire.

The Holy Ghost is a teacher and leader. He has several modes of teaching, and various ways of leading. He favors variety, as He speaks, impresses, draws, forbears, forbids, urges and inspires. In doing this He often uses human instrumentality and many other agencies. He leads us in righteousness, and, always according to the Bible and sanctified common sense. Never does He lead in a way which is irrational, unscriptural or absurd. He is the way of truth, not of error.

The experience of the apostles on the day of Pentecost, is of much value to us, and worthy of consideration in connection with this subject. We have already treated the part of their experience which covers their regeneration and entire sanctification. We have placed the reception of both these experiences, previous to Pentecost, where we feel confident they belong; and have promised to explain what they received on the day of Pentecost.

When the ten apostles were entirely sanctified, while "Assembled for fear of the Jews," at Jerusalem. St. John 20:22, and Thomas eight days later, their troubles were brought to an end. There was no more division breaking out among them, no more fear, no more doubt, no more desire to go fishing, no shunning the cross. Never were these features known to break out among them afterwards. This was their state, and also the state of the whole one hundred and twenty on the day of Pentecost. "They were all of one accord in one place." They had been for ten days, "Continu-

ally in the temple, praising and blessing God." Had there been one of this number with sin in his heart, it would have broken the circle; it could not have been said, "They were all of one accord in one place"—but of one accord they worshipped their ascended Lord continually day and night for ten days. They did this in obedience to the following command of Jesus: "And behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

What a clear, strong verse the above is, in support of the special enduement of power. It is not pardon, nor cleansing—but the promise of the Father, the enduement of power from on high. When the disciples had observed this command, and when the fulness of time had come, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Notice, it was not natural wind; it was not natural fire,—but, it was the *supernatural* power of God coming *like as* of wind, and *like as* of fire. Those who look for *material* wind and fire, to come from heaven as an evidence of this experience of power, have a hard time getting it.

The day of Pentecost is a historic day for the Christian church, a day when one hundred and twenty pure souls were endued with power from on high. It was, to them, not merely something to talk about, but it had the mighty results of three thousand conversions the very same day. The true Pentecostal experience in a man will cause holy people around him to become anxious for the same experience. It will make believ-

ers hunger for perfect holiness, and will so effect sinners that they will feel the guilt and condemnation of their actual sins. It will create a yearning in their hearts for the bread of life. Those who profess to have received the enduement of power and fail in these results, have erringly stopped with the idea, rather than the flaming experience, or, they have lost it by failing to use it for the purpose for which it was given.

It made the apostles witnesses unto Jesus in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. They were not only witnesses; it did not end there,—there was results, three thousand were converted in one day in Jerusalem, which was the devil's stronghold; a place where Jesus Himself could accomplish but little. Where, at last, He was condemned to death and slain just outside of the gate. How remarkable was a revival in this city!

The Pentecostal outpouring, had, long before, been prophesied by Joel and set forth in these words: "It shall come to pass afterwards, that I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Their visions are, seeing multitudes of lost souls on earth coming to Jesus. What a wonderful work this is to accomplish, and then dream over, in old age! There would be no trouble about revivals if people would only follow God, and allow Him to lead them into all the fulness of His purchased and promised blessings. They should live in the possession of an experimental knowledge of the mighty rushing sound from heaven, of the soul winning power of God.

The day of Pentecost was the ushering in of the

Holy Ghost dispensation. Before that, only particular individuals were endued with special power for the accomplishing of a particular work. Such as Moses, Elijah, Elisha, Jeremiah, etc. Since the day of Pentecost, it is the common privilege of all mankind, not only to be saved to the uttermost through the cleansing blood of Jesus, but, to be endued with power from on high. The promise of this baptism is at our disposal in these latter days. It is for you, brother, it is for your children, and as many as the Lord our God shall call.

The great work which began on the day of Pentecost did not stop with the events of that day. They were followed by repetitions of the baptism, and corresponding and increasing results. In addition to the three thousand converts the first day, five thousand more soon joined their ranks, and, in addition to that, there was "Added to the church daily such as should be saved," or were being saved.

There was a good man in Caesarea called Cornelius, "A devout man and one that feared God with all his house, (had all his family converted) which gave much alms to the people, and prayed to God always." In St. Paul's language, he prayed without ceasing. This is John Wesley's standard of entire consecration, and we have every reason to believe that the household of Cornelius had reached the fountain of cleansing under the guidance of the Holy Spirit.

It was also the will of God for them to have more light, and a greater experience. Their door was one that opened to Peter, who declared to this Gentile assembly as he entered: "Of a truth I perceive that God is no respecter of persons; but in every nation he

that feareth Him and worketh righteousness, is accepted with Him!"

What was the result of this new, and strange teaching by a Jew, to the Gentile brethren, who, in the past, had been isolated from the privileges of Jewish worship? "While Peter yet spake . . . the Holy Ghost fell on all them which heard the word." This caused astonishment to the beholders, "That on the Gentiles also was poured out the gift of the Holy Ghost." Afterwards, when Peter was "Rehearsing the matter from the beginning," to those who took him to task for preaching among the uncircumcised, he said: "And as I began to speak the Holy Ghost fell on them, as on us at the beginning." This meant the beginning of the Pentecostal dispensation, also their New Testament, Pentecostal ministry. This is strong proof that the demonstration at Cornelius' house was an effusion of Pentecostal power, and not regeneration or entire sanctification.

We need a Pentecostal revival throughout the land in these days, even more than the household of Cornelius did. We need a cyclone of mysterious Omnipresence that will shake earth and hell, and move heaven to a jubilee of rejoicing, and hell to a lasting dirge of lamentation and mourning. There is nothing so alarming to the true child of God, as the absence of alarm in the so-called churches. There is nothing more sad than the fact that sinners have no terror. It seems as though the God of Sinai, Calvary and Pentecost is viewing us from the horizon,—why not prepare the way for Him to come forth with a mighty sweep of Holy Ghost Fire and revival power over the land, until the inhabitants of the earth are screaming for mercy, and

the corridors of heaven are ringing with the jubilant shouts of the newly redeemed. If we do not get the storm in the revival, we will, in the judgment.

Mr. D. L. Moody said: "There is much need of an awakened church. The quickened faith and activity of the apostles and their companions on the day of Pentecost, was as important a result of the revival as the conversion of the three thousand. To wake the church up, is as important as to add new members to it. That is what a revival meant, the church re-awakening to life. When the spiritual fire kindles to a blaze in the church, others outside are sure to catch the flame. If I could stir up a hundred Christians and induce them to seek this gift for service, to get full of the Holy Ghost, it would result in thousands of conversions. There is no doubt about that. Well, let us ask ourselves the question: Has the church the gift? The disciples were ordered to tarry at Jerusalem for ten days, or, until they were endued with power from on high, and at the end of that time the power came and they were ready for God's service. The devil has tried to blind you. He does not care, so much, how many Christians there are in the world, so long as they do not possess the power of the Holy Ghost. What we want is to tarry at Jerusalem until we get this power."

Stephen was not an apostle, nor a regular preacher, still, he was so effected by the power of the Holy Ghost when it came upon him, that he, "Full of faith and power, did great wonders and miracles among the people."

The primitive Christians were so mighty in prayer, that when they prayed "The place was shaken where

they were assembled together.'” This was still greater power than was witnessed on the day of Pentecost.

St. Paul’s “Speech and preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” The word power is taken from the same Greek root as the word dynamite. Jesus certainly meant something when He said, “Ye shall receive the power of the Holy Ghost coming upon you.” (Marginal reading.) In other words, “Ye shall receive the dynamite of the Holy Ghost coming upon you.” It is power to wrestle and prevail with God for a revival. Power to bring forth spiritual children. Power to pray such conviction on sinners that they will tremble under the operations of the Spirit. Power, not only to lead them to a mourner’s bench, but power to lead them through into the experience of salvation which they are seeking. Power, not only to stir the devil; but to cast him out.

Dear reader:—Do you wonder that you lack soul-winning power, when you seldom, if ever, stay more than thirty minutes alone with God in private devotion? Moreover, you spend hours at a time in non-essential chit-chat, especially with those of the opposite sex. If we have this power—or if we have not, in either case, the cause is generally apparent.

Those who have received the baptism of the Holy Ghost and Power, have the tongue of fire, the breath of flame, the spirit of grace and supplication, the unction of the Holy One. Pope, has defined it, in his theology in a very few words, namely, “It is the God-head resting without a vail upon the entire church.”

Would to God we had the right idea and proper connection with Omnipotence; then, our hands would

undertake great things, our faith would mount sky-high, and the voice of the soul would exclaim, "I can do all things through Christ who strengtheneth me."

Power for service is power to prophesy, *i.e.*, to preach, either publicly or privately as our calling may be. We are to be true witnesses, who will tell the truth, the whole truth, and nothing but the truth. This baptism gives utterance, and the words of exhortation and prayers are in the Holy Ghost. When God is in the message, it will prove the savour of life unto life, or of death unto death. If it proves the latter in one locality to a Christian minister, the star of guidance will soon direct his anointed soul elsewhere to where it will prove the former.

It is Divinely intended that those who do the work of God, do it with the power of God. A powerless Christian is like a forceless thunderbolt. What an irresistible army the church of God would be if truly led under the banner of the Lord of hosts. What an overwhelming effect it would have in the world, if it attained its standard height, and stood strong in faith, in purity, in prayer, in unity, in hope; but strongest of all in God the Author of all these.

In our imagination we see a great mill. Its walls are beautiful and strong. Its machinery is wonderful in completeness and variety. There is nothing wanting in all its arrangements, still there is no sound of the mill's hum, or that of busy workmen. There is not a shaft or a wheel, or a spindle in motion. Anxiously we search for the cause of the idleness of this massive construction, and fail to find it until we reach the engine-room. Here we find a gigantic engine, with a capacity equal to the needs of the connected machinery. Noth-

ing about it is out of place or broken, everything is in the best of order—except there are no fires in the boilers. Here is the cause of all the silence. It leaves all the splendid and costly machinery inoperative and powerless. The mill will always be useless, unless the fires are kindled.

Likewise, there are so-called churches in our land, with all the equipages that could be desired; everything set in a most magnificent order, but, there is no motion or sign of life. Some wonder why this is, when there is no fault in the creed, none in the organization, none in the teaching from the pulpit, or in the singing of the choir—the fault lies further down,—the fires are gone out!

It may be that some have not the machinery in order, who are trying to run the mill with fire. Some souls may need the application of the blood again, before they can receive the baptism of Fire; emptying before they can be filled; purging before they can get anointed.

The apostles took pleasure in the will of Christ and followed where His sunbeams shone; in this way they entered the upper room. Regenerated souls are under obligation to walk in the light. If they know of their privilege to be sanctified wholly, they must, of necessity, seek and obtain it. If the entirely sanctified have learned of the doctrine of the baptism of the Holy Ghost and Fire, as a promised experience and privilege to them, they must, accordingly, seek and find it, in order to retain the grace which has formerly been received. Christian people will lose all their experience if they have light on any particular, promised blessing or experience, and fail to press their way into

the possession of it. If we travel the pathway to heaven, we must cross the bridges of regeneration, entire sanctification, and the enduement of power, as we successively come to them.

One of the strongest reasons why we should be anointed for service is, that Jesus was anointed. It is a fact which is quite generally accepted, that He was born into this world pure, and never knew sin: yet He needed this baptism of power. We see Him at the beginning of His ministry, in subjection to the law of the land, humbling Himself under the baptismal hand of John. "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him." Then Peter, when he was rehearsing the matter relative to the demonstration at Cornelius' home, related, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

If Christ, the incarnate God, had need of the baptism of power for service, how infinitely much more do we; and it was much to our favor and increase of reward, when Divine wisdom exclaimed, "Behold I send the promise of the Father upon you!" So, let us tarry in Jerusalem, *until* we are endued with power from on high.

SUGGESTIVE THOUGHTS.

CHAPTER XII.

FAITH.—To open the door and let God in, is the best kind of faith.

The faith that claims the blessing is more than desire, it is choice.

It is easy to trust, and very satisfactory when one has yielded.

We will lose our comfort, when God's promises fail.

Weakness, when held in the hand of faith, affords room in our hearts for God, and for His power to work.

When faith worries doubt to death, then repose comes into the soul.

Doubt, is hell in the soul.

Few things hinder and trouble men more than the unfortified affections of their own hearts.

If you pull a doubt out by the roots, you will likely find a sin at the end of it.

Morality may keep one out of jail, but it requires holy faith to keep one out of hell.

We never move a mountain as long as we are satisfied with scraping the top off of mole-hills.

There are many things that can be studied which bring little profit to the soul.

THE TONGUE.—It is often easier for people to talk, than to stop when they should.

Some people's religion is well developed about the mouth, but lame about the hands and feet.

The safest man to talk, is often the one who is most ready to hold his peace.

Of great worth is he, who governs his thoughts well, while alone; and his tongue well, while in company.

When two empty heads hit together, they generally make a rattling.

Those who talk little, can often write the most.

We do not talk great things, but live them, when we carry wisdom in our minds.

Much talking is spending, listening is acquiring.

Why are you so fond of conversation, when it nearly always wounds your conscience.

There would not be so many open mouths, if there were less open ears.

It will not hoe your corn, brother, to be looking over the line fence and complaining about the weeds in your neighbor's garden.

The arrows of murmuring which men shoot up at the providence of God, come down upon their own heads.

COMPROMISE.—It is easier to live with the world against you, than to die with Christ against you.

Repentance has two eyes, one a tearful eye, because of the past; the other, a brilliant eye, to watch the future;—but some let them both go to sleep.

Professing Christians, who attend fairs where there is drinking, horse-racing and gambling going on, must

not be very particular about the company they mingle with; and must have a very liberal conscience.

Satan can never be driven out of a church as long as the pie and cake socials, along with the oyster-suppers, are left in.

Those who have a lively hope of the life to come, are not deeply immersed in the enjoyments of the present life.

And now abideth pride, fashion, style; these three, but the greatest of these is style.

Should we seek the applause of man, rather than the favor of God, who has power to cast both soul and body into hell?

The peacock preacher who struts about under the shade of a castor hat, with a corresponding attire, a gold-headed cane in his hand and a cigar in his mouth, is not a featherweight against the powers of darkness.

A merry day, often brings a mournful night; and a joyful evening, a sorrowful morning.

Many are more willing to join with the Lord at the time of feasting, than at the time of abstinence and suffering.

Many popular books, like popular preachers, have a stronger tendency to amuse people, than to point out their sins.

Jesus was persecuted, and are we, His servants, above our Lord?

INFIDELITY.—Infidelity is a double error; it is unbelief and misbelief.

There are some men who are capable of believing almost anything but the Bible.

There are no infidels in heaven; neither are there

any in hell; they all start for hell from this world, but lose their infidelity upon entering.

If spiritual things, are spiritually discerned, how can an infidel expect to understand them?

For a man not to know God, is no evidence that God does not know of him; and for him to deny God's existence, he assumes the authority of a God himself and rises above the omniscience of the Godhead.

"The fool, hath said in his heart there is no God,"—but what a fool one must be then, who blabs it out.

Scepticism never won a victory, never brightened any one's hopes, never relieved a heartache or lightened a burdened mind; it never produced a single ray of sunshine to a mortal man, or saved a single soul.

The reason some people are opposed to the Bible, is because they know it is opposed to them.

If the Bible is such a collection of lies, as some maintain, how did it ever get started in circulation, without this being known?

An anxious dying infidel was exhorted by his friends to hold on to the end; his reply was, "What will I hold on to?"—

A little boy once said, "There is only one God; for there is only room for one, for He fills both heaven and earth."

Infidelity is not worth bothering ourselves much with, for, if eternity does prove it to be right, the believer will have as good a chance in what he now calls "Hereafter," as the infidel;—but if eternity proves the believer to be right, the infidel then, will only have the fiery indignation of God to meet, while the soul of the believer soars away to realms of everlasting bliss.

HUMILITY.—There are more crown-lovers than cross-bearers.

When the stars fell from heaven, can we be proud, who are but dust?

Who boasteth but the vain, and what has one in vanity to boast of?

A humble soul loveth any form of church discipline that aideth spiritual progress and Christian unity.

Self, crucified, and Christ, exemplified, is the strongest influence in the universe.

The more simple one is, the more easily he understands Divine things.

A humble knowledge of oneself, aids him more in going to God, than high degrees in science.

Great men and great preachers, are, erringly, more desired than good men and good preachers.

We never become great with goodness, unless we follow the order of the rain in nourishing the highly grown trees; it must first go down into the dust and get at the root of the matter, and from thence, ascends to the elevated boughs, where it exhibits amidst vernal beauty, it's gracious fruit-producing power.

There are an unhappy few who will not work at all unless they take the lead.

If you choose the lowest seat you can find, you will not likely be invited to a lower one.

You can often find in the closet of secret prayer what you have lost while abroad.

If you go about a little stooped, you will not get many bumps on the head.

TRIALS.—It is pleasant to be in the sunshine, but it seems our souls need winter and night, as well as summer and day.

In temptations a man proves how much his salvation profits him.

Afflictions are a good aid to memory.

It is better to be chastised here, than condemned hereafter.

Little do the trials of the world signify, as long as we have sufficient grace to bear them; and have our passage paid to the next.

God often gives us, in a moment, what we long have tried to obtain.

Anything the Lord asks us to give up, we are better without, anyway.

He who is angry and sins not, is he who is angry only at sin.

A blameless faith was all the crime the Christian martyrs knew.

Those who are found blessing God after many losses, are those who find God's love the sweetest, amidst their trials and crosses.

Some people get much tried, because others do not continually keep their eyes on the Lord; but where are their own, when they see this so much.

The troubles that are not a blessing to us, are the troubles that Satan has lodged within our own hearts.

Fire and hammer and file are all necessary to bring metal to a form of usefulness; then it needs much grinding and rubbing to put the shine on. Should Christians, then, be sorrowful when they are being brought by a similar means, to a more mature form, or made brighter?

FILLED WITH THE SPIRIT.—It is hard for the Holy Spirit to fill a man who is already running over with self.

God empties us with our consent, but does not wait to consult us about the filling.

We need more than the polish of culture to change our natures and the desires of our hearts.

God's love in a man is like a hole in a wall, the more you take from it, the larger it becomes.

Heaven must come to us before we can go to it.

When the Lord is with us, all things are pleasant: when He is absent, all things are often disgusting to us.

What, in connection with righteousness, is not bitter to him who has no relish for Jesus?

We might have much light on the plan of salvation, and yet be very cold in experience.

Many capsize by not having sufficient heat to balance their light.

A religious crank (so-called) is a good thing, so long as it turns the right wheel.

Cold professors of religion generally oppose Spirit-filled believers; they do so, because there is such a visible difference between their experiences, and they think it to be the easiest way out.

The fact that there is some backsliding among holiness people, is a great conundrum to some old professors, who never seem to slide much one way or the other: well, they should not backslide, yet, it is possible, as long as they have something to backslide from.

St. Paul wanted everything done decently and in order, but one day he got into some sort of a tangle with the Holy Spirit, and so lost his reason, that he did not know whether he was in, or out, of the body: more-

over, he seemed to think that he got clear up into heaven for a while that day.

GOOD WORKS.—If the seal of sanctity is on our work, we are likely to feel the sacredness of it.

Those who are unwilling to toil and suffer, refuse to be crowned.

Christianity never waits for an introduction to any person that it can help.

A Christian should have ingenuity enough to *run* his temporal business and not always be crippled in the Lord's work, because his business *runs* him.

He who is contented to go to heaven alone, will never make the grade.

One worker is worth a dozen croakers.

When a righteous man sincerely prays, "Thy kingdom come," he will be ready to do all in his power to help pay the expenses.

The most important part of religious song worship, is that which is neither in the form of words or notes upon the page of print; it is the spirit, and heart power.

Those who sing, in religious worship, for money, are like music-boxes; all is to an end, when the machinery is worn out.

Many who can sing, have such ugly dispositions, they won't.

The words of the Lord are spirit and life; they may be heard and heeded by man, but not fully weighed by human understanding.

The preacher's words are only voice, unless the Lord makes the impression.

The devil hates to be hit with the Bible.

The cause that is injured by the truth, when pro-

perly divided, and at the right time, cannot be injured too quickly.

Hoarding up good thoughts is a bad policy, utterance multiplies them.

Heavy grades require heavy engines.

SALVATION.—The Spirit by which the Scriptures were written, is the Spirit by which they should be read.

We should seek for truth, not eloquence in the reading of the Bible, or the hearing of preaching.

When those who like soothing syrup books and sermons, spend a few centuries in the lake of fire, they will likely then wish they had learned more on earth about their sins, rather than about politics, sciences and flowers.

That sermon is best which effects groans in sinners' hearts, rather than applause to the speaker.

We must certainly have our sins destroyed or they will decidedly destroy us.

To wait for repentance, is to wait for God to do, what a man has to do himself.

True repentance is never too late, but late repentance is seldom, if ever, true.

Some people's repentance is like what sailors sometimes do; they throw their goods overboard in time of storm, and wish for them again in the calm.

If you were as anxious to perform in health, as you are to promise in sickness, your righteousness would be likely to become prominent and beneficial.

Those who oppose holiness, simply expose their ignorance of the Scriptures.

You can often tell a man who claims to have grown into entire sanctification by the look of him.

Having Divine comfort, it becomes easy to lay aside conflicting human comfort.

It is easy to ride through difficulties, when it is the grace of God that carrieth us.

Is it any wonder if we do not feel our burden, when it is borne by the Almighty?

When the loss of friends or fortune brings Christ to the soul, it is a most blessed loss, all mantled with gain.

God's covenant with us, binds us to slay His enemies in us, and kill ourselves.

Ministers are often spiritual at but one end of their college course, there is much need of them being saved when they graduate.

A living dog is much stronger than a dead lion.

The heaviest burden one can attempt to carry, is anxiety about God's part of His work.

When anxiety begins, faith ends; when faith begins, anxiety ends.

Regeneration is the birth of the new man, entire sanctification is the death of the old man.

The goods that will ride the waves, are the ones to purchase; then, when the boat capsizes, they will swim to the shore with us.

REBELLION.—Vice, smarts us in our joys and pleasures;—but virtue consoles us in our severest pain.

The road that leads to perdition, has many warning finger-boards on it, though little they are heeded.

The Lord gives His followers a face of flint; the devil, his followers, a face of brass.

Sin, like a bee, will give you both honey and a sting.

He who only lives for himself, is engaged in a very small business.

They who will not give up their sins in this world, will be obliged to keep them in the next.

The most modern invention is, salvation made easy, and accordingly small, so that it takes little room.

Unconverted brother, when God found^d wickedness in angels, and did not pardon them, what shall become of you, if you allow the door of mercy to close?

Old hearts, are generally hard hearts; which make heaven and hell seem but trifles to them.

The blasphemer's curses never effect any being, so much as himself.

If we are careless about our own salvation here; God will be careless about it hereafter.

Scoffers of religion pay all their own expenses.

To defraud our neighbor, is to cheat ourselves out of heaven.

Mostly all Christian professors are willing to take advice but those who need it.

If we seek man's favour when God reproves us, we shall vainly seek man's help, when God condemns us.

Many would have others severely corrected for little, who are not willing themselves to be chastised for much.

Law is a burden, only to the lawless.

Discipline is most needed for those who least want it.

They who are last and least in paying a preacher, are generally the first and greatest in complaining about his incapacilities.

Extremes in religion are dangerous and trouble-

some; the fossilized formalist, and the frenzied fanatic, are equally useless and a nuisance.

None can safely command, but they who have learned to readily obey.

A person is unfit to rule, unless he is willing to be ruled.

Many oppose instructing messengers of the Lord, obstinately affirming that they have an open Bible for their instruction,—a poor instructor it is, as in many such cases, when one could write his name with his finger, in the dust on the cover.

THE HOLY LIFE.—The voice of a holy life often speaks loudest, when the tongue is silent.

Righteous theories are beautiful, when they are crystalized into good deeds.

It is better to make a mistake in trying, than to make the fatal mistake of not trying at all.

God's place for a Christian, is where he is the most needed.

Why do so many people crave long lives, who become no better by living?

The cross will graciously carry those who heartily bear it.

Dost thou seek an easy way to heaven, when the whole life of Christ was a cross unto martyrdom?

If the cross is borne in fear of hell, it only increases the burden.

The cross of the Christian, is his ladder to paradise.

The book of records is not brought any nearer a balance, by what is written on a person's tombstone.

You can see the man you need to be guarded the most against just behind the looking-glass, if you look in the front of it.

No one was ever yet scolded out of their sins.

Indignation is not beneficial, you need a cold iron to pound out a hot one.

A spiritual physician needs to be gentle, wise and affectionate; it does not do to give a patient the water of life, scalding hot.

Good-will and good reputation are gotten by many pious acts, but can be lost by one.

Much light, does not always include much grace; neither does much grace, always include much light: but the outward life must never run beneath the high-water mark of light.

When a man's joy is in the Lord, he will not feel like lawing his neighbors, every time their hens scratch up some of his garden.

One who dares to speak, what others only dare to think, is generally considered a crank.

A peaceable man often makes a better neighbor than a learned man.

We can often more easily keep at home, than we can be on our guard against all wrong when abroad.

How can one live long in peace, who meddles with the affairs of others?

It is better in prayer, to let the heart be without words, than the words without heart.

When one prays with little earnestness, he literally asks God to refuse his petition.

He can pray the best, who is best acquainted with God.

The earth is our work-house and heaven our store-house.

INCONSISTENCY.—Many professing Christians would

be much frightened, if they would feel their own spiritual pulse, and see how near death, they are.

Sickly and sulky religion, takes lots of petting and coaxing.

Spiritual babes were never intended to be spiritual babies.

The greatest trouble with the church of to-day is, that there are so many babies in it, from five to six feet high.

A spiritual babe gets fat on new wine; but a spiritual baby goes about with a whine.

The Corinthians were babes, not babies; babies are a nuisance in the church; as they are useless, yet always wanting the credit of men.

Many can thank Providence, as long as things seem to go well with them.

One word, or the deed of a moment, can destroy a reputation that has been a life-time in building.

Some innocent souls magnify one fault of others, more than a hundred good qualities in them.

Those who are jealous if not consulted in the business matters of the church, are generally those who are the most ready to make trouble, when consulted.

There are a class of people who seem to always know how to do other people's work, better than they do their own.

There are those who would make great advancement in religion, if they beheld the Lamb of God, as much as they do the faults and failures of other people.

It is a strange thing, indeed, for a spite holder to pray, Forgive me my trespasses as (or in the same way) I forgive those who trespass against me.

Those who are inclined to borrow trouble, seldom have to go far to get it.

What are we doing to please God or obey the Bible, when we do not show by our actions that we love our enemies?

The most dangerous thing about a little sin is, that it will not stay little.

How many untruths do you tell annually to your pastor, by telling him a few hours before service, that you will be there, and then not go?

How many times do you act a lie in your life-time, by signing subscriptions and never paying them?

If you watch the man who says we cannot live in this world, without committing sin, you will likely soon catch him at it.

Those who are continually referring to their shortcomings and incapacities, generally have a character as weak as their testimonies, all it lacks is the whine.

Those who advocate the sinning and repenting theory for a Christian life, will likely have trouble getting their accounts balanced at the end, as they do so much more sinning than repenting.

Those who become hostile when their doctrines are opposed, must necessarily have very poor doctrines, if they preach what they practice.

Professing Christians, whose lives and influence do not benefit the church, are dear at five cents per dozen.

How seldom do we weigh ourselves in the same balance, as we do our neighbors?

Some folks get such high ideas of the power of Christianity, that they do not measure up to it themselves, nor any body else.

Sinners, like sailors, often pray only when the ship is leaking, or a life-threatening storm, raging.

When men are stingy with God, they always cheat themselves.

There is nothing a man pays so dearly for, as for the privilege of robbing God.

No one is any nearer to Christ, than he is trying to bring everybody else.

There are two kinds of miserable housekeepers: one who is so miserably dirty that they would nauseate you; another, who is so miserably clean, that they keep everybody about them most miserably miserable.

THE CHURCH MILITANT

CHAPTER XIII.

It is common for people to anticipate the joys of the church triumphant above, and try to conceive of the blessedness of those who have reached that immortal state, and have joined the company of saints and holy angels. We look forward with joyful expectation to the day when we shall swell their ranks.—But, when we think of being incapable in that immortal state, of laboring for the salvation of souls, it leads us, too, to appreciate our connection with the militant church on earth. Here, is where our purified souls possess a spontaneous outburst of desire to wield the sword of Gospel truth in the enemy's ranks, to drive back the powers of darkness, to force the armies of the aliens to a retreat, and labor for the salvation of souls while it is day, conscious of the fact, "That the night cometh when no man can work."

The church militant, as a *simile*, is like the ark of Noah floating upon the waters of destruction; like the lilies growing among the thorns; like the bush in the midst of fires, which is not consumed; like innocent sheep among the furious forest wolves. Zion on earth, is being constantly besieged. It may suffer some in the conflict, but it can never be destroyed.

The Christian pilgrim on earth may be, "Troubled on every side, yet not distressed; perplexed, but not in

despair; persecuted, but not forsaken; cast down, but not destroyed." His life here, may be variegated by fightings without and holy fears within. He may be "Sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things." All this applies to the converted soul, whose domestic and universal life shines with the radiance of light Divine.

It is more honorable to be a soul-winner, than it is to be the ruler of a nation. This is the business, and also the privilege of the earthly church, and it should never be undervalued or neglected.

If we undertake God's work with the proper equipment and use the right methods, that work can never fail. There is no such thing as failure in real Christian work. We fallible mortals may make mistakes, but God will take our work which we have done for Him, when we have done our best, and make use of it, so that we will see results here, and more hereafter. The Lord accepts our work, the result of our best efforts under Him, with what mistakes they contain, and builds upon that work which we began in humble faith and quiet hopes, "The building of God an house not made with hands eternal in the heavens."—The very work we wanted to do, but had not ability to accomplish.

If the seed we sow in the Lord's vineyard, does not spring up the next morning, we should not think of digging it up to see what the trouble is; having done our best we should leave the rest in the hands of God.

The greatest and wisest men on earth, in religious work, are, no doubt, continually making great blunders in the sight of the angels. The church is not so much

at a loss for great men, as for good men—those who under God do the very best they know how. When we do this, God never leads us to fret and worry. Here, we can be careful for nothing, be anxious about nothing, but in everything with prayer and thanksgiving, we can let our requests be made known to God; thus possessing the “Peace of God which passeth all understanding.” In the place of fretting and groaning under corroding care, we cast all our burden upon the Lord, He sustains us, and we sing,

“This is my story, this is my song,
Praising my Saviour all the day long.”

The reason God does not take the Christian to heaven as soon as he becomes converted and entirely sanctified, is not because He wants to leave him on earth merely to make a living, or to hoard up property, but it is chiefly to use him in the saving of other souls. God desires to use us as a mouthpiece to rebuke, warn, instruct and carry good tidings of a possible salvation to the wanderers from God.

This work we must do seriously and zealously in order to be effectual. Labor to make men feel that heaven and hell are not matters to be trifled with. Make them realize the reality of the fact, that some of these days they will either be in everlasting bliss or torment. Show that your reproofs and exhortations are backed up with the authority of God's Word. Sinners should be convinced that we speak not merely from our own heads. Turn them to the very Scripture where their sin is condemned, and their duty commanded. Weak and contemptible is the voice of man, but powerful and binding are the words of the Almighty.

Our good attempts are often much hindered by a lack of charity and compassion on our part, for the souls of men. Many, and how sad it is, just look on the miserable souls of sinners, like the priest, and pass by on the other side. If we succeed with God's work, we must, like Christ, have compassion for even the impenitent and most miserable slaves of sin. If God had not heard the cries of our own miseries, before He heard our prayers for mercy, and been moved with pity towards us, before He was moved by our importunity, we might have long remained the slaves of sin and sank at last in hell.

Should it be that your neighbor has fallen into a pit, it will not clear you, brother, only to pray to God to help him out. If you fail to reach forth a helping hand along with your prayers, instruction and advice to aid in rescuing him, you are censured by God and man for cruelty in the extreme. It is as true of the soul as of the body. "If any man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" While this work is one of the greatest charity, yet remember that the weakest saint on earth can perform it. Even the poor, the sickly and the illiterate, can lovingly and tenderly, speak to a sinner about his soul's welfare, become interested in him, prevail with God in intercessory prayer for him, until he is won for the kingdom.

Sometimes the case of the poor *backslider* is neglected and ignored because he has turned his back upon the God he once loved and served. Have we a right to abuse him for this, if so, whom should we not abuse? Who among us have not, hundreds of times in our lives, turned our back upon the service of God?

How many of us, since the time of our infancy, when we were mantled with the loving smile of God and His tender favor, have not been guilty of grieving the Holy Spirit? Had St. John compassion or abuse for the backslider when he said, "My little children, (converted people), these things write I unto you that ye sin not, (do not backslide). And if any man (should) sin, we have an advocate (one to plead for us) with the Father, (*i.e.*, Jesus pleading on His mediatorial throne for the backslider), Jesus Christ the righteous"? We are also forced to believe that the Lord is married to the backslider; then they must be to some degree, one. God is married to the backsliders, but not to their sins. They were made the bride, the Lamb's wife, in becoming a Christian, once. They have left the bridegroom's house to wander in the paths of contempt; but the Bridegroom has not yet destroyed the marriage certificate, but reserves it in hope of a return before death.

The earthly church must grope her way into many unpleasant places. This is the work she was born to do. She must find her way up the broken stairways, away down into the dark slums of the cities, into the barroom. She must find the miserable, place herself beside the loathsome sufferer; down into the pit she must go with the miner, into the forecastle with the sailor, into the tent with the soldier, into the factory with the workman, into the shop with the mechanic, into the field with the farmer and into the counting room with the merchant. Like the atmosphere about us, the church must press equally on all the shades of societies and different professions in the world. Like the sea, it flows into every nook of the

shore of humanity; and, like the sun, shines on things foul and base, as well as things fair and high; for she was organized, commissioned and equipped for the moral renovation of the world.

Let us consider the example of the early fathers, in whom true religion shone, and see how little we do for the church in comparison with them. They served the Lord in hunger and thirst, in cold and nakedness, in labor and weariness, in watchings and fastings, in persecutions and bitter reproaches. How much tribulation the apostles of our Lord joyfully suffered. The martyrs and reformers have trod the stony ways and waded through bloody seas. This was once their experience, but now they possess their souls in everlasting sunshine. How strict and how self-denying their lives were. Their days were spent in labor and much of their nights in prayer. They spent all their hours usefully. They were poor in this world's goods, but rich in grace. Their outward necessities were lost sight of by the inward refreshment of Divine consolation. They were despised in this world, but precious in the sight of God.

Sanballat said, "What do these feeble Jews?" They seemed weak to him, but when they united their forces and obeyed God, they could build the walls of Jerusalem. It is a thousand times better to be a persecuted Christian, than to be a self-righteous Pharisee, with a religion so weak and so lifeless, that you do not make the sinner feel uncomfortable in his condemned state.

If your love does not burn with Divine love, you should be led to higher ground. Your heart should be made acquainted with the Son of God, whose name is

“Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace.” It should meet with the King of saints on the throne of His glory.

Many, who claim to be reconciled to God’s will concerning them, do not seem to conceive of the fact that the pilgrimage from earth to heaven is to be a warfare to them, and consequently, never put forth much effort to frustrate the powers of darkness.

We believe, our all-wise dignitary intended us, not only to fight “The good fight of faith,” but to gain triumphant victory. As soldiers of the cross, we have Divinely provided, a girdle of truth for our loins, a breastplate of righteousness for our chest, the preparation of the gospel of peace, with which to be shod; a shield of faith for the left hand, a helmet, which is the hope of salvation, for the covering of our head, and the sword of the Spirit, which is the Word of God, for our right hand.” In this metaphor we have the armour of a militant man. Why should such a figure be used by the apostle, if it was not intended to convey the important truth to us, that the path of Christian duty is that of constant warfare and severe contest, while we have the things of time and sense to deal with?

Moreover, St. Paul earnestly exhorted the church at Ephesus, not to leave off any of the above mentioned armour. He said to “Put on the whole armour of God that ye might be able to stand against the wiles of the devil.” Failure is certain if we neglect any part of it, for, “We wrestle not (only) against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Well did St. Paul understand the meaning of spiritual warfare, at that particular

time, when he wrote this epistle to the Ephesians, for it was during an imprisonment of two whole years, where he was kept in bonds for nothing more than preaching the Gospel, and leading souls to Christ.

During these two years of imprisonment, the apostle wrote four epistles of our sacred New Testament truth, viz., to the Galatians, Ephesians, Philippians and Philemon. Let our dear readers carefully peruse these four books of the Bible, and see how much his circumstances shaded his spiritual life and testimony.

Christians are not called to the service of dress parades. Our weapons are not for show and shine. We are engaged in real conflict with the powers of darkness. Our business is to make every blow count for the glory of God and the salvation of the souls of men. It is to break to pieces the flinty rock, to melt hard hearts, to subdue stubborn wills, and lead contrary human nature to vow allegiance to God.

It is by the ministration of the Word, that the Holy Ghost is ordinarily imparted. The Gospel is the ministration of the Spirit; and it is God's great instrument for the conversion of unrighteous man. The Gospel ministration is all in vain, unless it is accompanied by the Holy Ghost, and supported in action by the operations of the Divine spirit.

Thanks be unto God, that we are not sent into the warfare to engage with carnal weapons, or, at our own charge. When we comply with all the Lord's conditions, He sends the Holy Ghost to fill our hearts and to work with us in the holy conflict; it is then, our weapons become mighty under God to the pulling down of the strongholds of Satan.

Our liabilities would be shocking to us, if we had no Divine resources to turn to for help. Nothing is impossible with God, and consequently, "All things are possible to him that believeth." Where is the Christian's strength limited, when he is supported entirely by the unlimited power of God? How beautiful are the words of King David on this point, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

When people are absorbed in the work of the Lord, they are generally absorbed in the blessing of the Lord. When professing Christians give most of their attention to themselves, and to their petty little blessings, they generally have great lack in both blessing and works. When we work for God, He feeds us. Isaiah set us a good example when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" by saying, "Here am I, send me!"

The Lord desires volunteers full of faith, grace and power for the battlefield, and this class are always found in the front ranks. When we make good use of the grace and power we have received, it keeps us in the current of blessing where we receive an abundant and an increasing supply.

One common hindrance to the execution of Christian duty with many, is a foolish bashfulness. Many who should shame people out of their sins by a holy boldness in the work of the Lord; are themselves shamed out of doing their duty, by yielding to an unrighteous shyness. May not the sinner condemn us, who blush to rebuke him? They do not blush to swear, drink liquor, use tobacco, and live a reckless life in sin: then why should we blush to do those things which

constitutes the life of holiness? God's work is not a work to be ashamed of, we should be ashamed of nothing but sin. It is a shame and a sin to be hindered from Christian duty by this foolish bashfulness, and leave the sinking sinner to bear his own trouble, to either sink or swim. How diligent are the enemies of the soul at work: continually trapping souls in spiritual darkness. The devil is tempting them day and night: their inward lusts are steadily working for their ruin. The flesh is constantly pleading for its delights: their old companions surround them with a multitude of inducements to corrupt their morals, and if no one is diligent in helping them to heaven, what is likely to become of them?

The greatest skill on earth, is that which has the greatest grip on the art of successfully instructing, convincing, persuading, and consequently, winning souls for Jesus.

This is true of every Christian. It is especially true of every preacher of the Gospel. He should make sure that he reaches the main end of all his studying and preaching. If his work is for the good of self, instead of for the good of God's cause and the souls of the people, God will make him the most contemptible of men. We should endeavor to preach with such seriousness and fervency, that men will be convinced, at least, that we believe our own doctrines. If our congregations are not prevailed with, they will be damned. Our work is not confined to the duties of our studies and pulpits. The minister is as a shepherd, he must not only know his flock, but know every sheen. He must know the diseased ones, and know how to apply the remedy: he must know when some have

strayed away, and bring them back again. He must watch those closely, who are inclined to wander from the flock. It is his duty to work daily, like the apostles, from house to house, inquiring how the people are advancing in holiness, and on what ground they build the hope of their salvation. He should be familiar with people, but not too talkative; familiar, so as to maintain their confidence to be used for their spiritual good and the glory of God. If some profit but little from his labor of love, let them be pitied, rather than neglected. If your people, dear pastor, are ignorant of God's ways, or walk disorderly, be sure it is not as much your fault, as it is theirs.

Be not asleep while the roaring lion is going about seeking whom he may devour. Be skilful and discreet in your manner of procedure, that it may help to effect the excellency of the matter. The souls you work with, have both judgment and reason, and for your efforts to have a fruitful result, they must be laden with these elements, too, otherwise they fall to the ground.

Study, work and pray; pray, work and study, until you are a "Workman that needeth not to be ashamed, rightly dividing the word of truth." Then your hearers will not be ashamed nor weary in hearing your discourses. Be as particular about living a holy and heavenly life yourself, as you are about others. Make people feel that you are a minister from pure love for their souls and not that the ministry is your trade to procure a temporal livelihood. Practice all the meekness, humility and self-denial, that you teach your people from the Gospel. Do every righteous thing possible to preserve unity and peace in your congrega-

tions. "Blessed are the peace-makers for they shall be called the children of God." You might as well try to keep a candle lighted which is exposed to the fierce blasts of a violent storm, as to try to maintain a good conscience, a heavenly spirit, and an upright life in the people of a congregation, where contention and controversy is prominent.

The truth was never intended for a subject of dispute. We need to be on our guard against a religion that exists only in opinions. The violent disputers about the circumstantialia of religion, are not acquainted with its true principles. When one's religion is all in his opinions, rather than in his heart, he will be frequently and zealously advancing them. While formalists and hypocrites are feeding on these husks and shells, let the true Christian resort to where his soul is fed on the joys of the upper sanctuary.

Preaching the truth is better than combating error. It is the truth, that combats error most effectually. Nothing is gained by fighting; fighting provokes fighting; controversy provokes controversy; strife provokes strife, but by the foolishness of preaching the Gospel, men are brought to their knees, brought under conviction, and brought from darkness into light.

The greater part of the professed church are, erringly, trying to win the world to Christ by the advancement of theories, doctrines, creeds and methods; but this will never serve the end. All men have wills to be broken by the power and love of God, through the preaching of the Gospel, in the demonstration of the Spirit and power, and the prayers and faith of God's people.

The Bible order is to *win souls*, that means to get

them. It is not winning, when they do not come. Souls must be taken for God. We must compel them with all the violence of love, to come in, that God's house may be filled. There is no greater work on earth, than that of pulling souls out of the fire. This is the work of the ministry and also of the laity.

When Dr. Lyman Beecher was laboring most successfully in Boston; he was asked how it was that he was able to accomplish so much. He replied: "It is not I that do it; but it is my church. I preach here as hard as I can on Sababth, and then I have four hundred members who go out and preach (by their lives) every day of the week." What a responsibility there is on a Christian congregation. What a marvellous help they are, when their lives are in line with the true Gospel sermons they hear; and what a hindrance when they are contrary?

Henry Ward Beecher said, "The church was built to disturb the peace of man; but, often it does not perform its duty for fear of disturbing the peace of the church. What kind of artillery practice would that be, which declines to fire, for fear of kicking over the gun-cartridges, or waking up the sentinels asleep at their posts?"

The real business on hand for the Christian is not heaven, but holiness, and the issue is left with the Author of our faith. It is the soldier's duty to stand where he is placed, and strike as long as he has a foe, or, until the captain's trumpet sounds, calling the weary to rest.

Polluting lust, is the spark that kindles hell; and there is no way of saving souls from that burning, only

by stamping out this spark in men's hearts, until even the embers of sin are extinguished.

Laziness is one thing very repulsive to Christianity. People who are naturally lazy, usually make lazy Christians, *i.e.*, no Christians at all. Their conversion may be genuine, but often they are too lazy to keep salvation. When God wants a worker, He calls a worker; when He wants a good servant, He calls a busy man. When Moses was called, he was busy with his flocks at Horeb. When Gideon was called, he was threshing wheat by the winepress. When Saul was called, he was busy searching for his father's lost beasts. When David was called, he was caring for his father's sheep. Elisha was called while ploughing with twelve yoke of oxen. Nehemiah was called while bearing the king's wine cup. Amos was engaged with the flocks, when he was chosen. Peter and Andrew heard the "Follow Me," when they were fishing, and James and John were mending their nets. Matthew was called from the receipt of customs. Saul of Tarsus was busy persecuting the church.

Lazy men in the church are of little benefit to it; it does not save souls to be at ease in Zion. We need to be preaching and exhorting one another daily; "For the night cometh when no man can work." The circulation of good literature, (books and papers), are mighty agencies to impress men with the truth. One must labor to help answer his own prayers, or they will be of little worth.

A pastor once said to some young people in his congregation, "I want you to spend fifteen minutes every day praying for foreign missions, but, beware how you pray, for I warn you it is a very costly experiment.

Costly? they asked him. Yes, costly! for when Carey began to pray for the conversion of the world, it cost him, himself; and it cost those that prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work among them, it cost him his life." The man who will not do all that lies in his power to answer his own prayers, does not pray but hypocritically.

There are many in the nominal church, who, not only fail to help with revivals of religion, but are a positive hindrance to the spreading of the Gospel. There are some people who carry the church, but there are a host of others who have to be carried by the church.

A prominent evangelist in the United States of America, was once asked for his opinion of the spiritual state of the churches at large, he replied: "I honestly believe that one-half of the membership have never been regenerated, and four-fifths of the other half are backslidden in heart, and are not in touch with God."

We think the evangelist is not far astray, when we take note of the dead prayers that are offered (not in the Holy Ghost), the weakness in revival efforts; the inconsistency of life, especially in business transactions; the connection with secret lodges and life insurance companies; the attendance at show-fairs; the mad rush after style, pleasure and earthly riches. A glance at these things give us to understand where people's hearts, treasures and affections are.

David was sometimes a slave to evil propensities, like many to-day; at other times he was a political and spiritual king. Sometimes he was the victim, at other times the conqueror. The best that he could do was

to act as a type of a greater and better One, whom the world waited for, who should render a perfect obedience and claim a perfect dominion. Since *He* has come, we certainly have no excuse for sin or weak hands in Divine work.

It is remarkable the deception and hypocrisy which some people exhibit in the public service. There are those who know themselves to be backslidden in heart, and cannot bear testimony to a true religious experience, so they rise and pretend to testify to the enjoyment of salvation, in words similar to these, "I thank God that I know His ways are good, that He is merciful to all who love and obey Him." They just give a testimony like this, to keep the people from knowing they are backslidden. This, of itself, is the sin of deception, and the sin of misrepresentation. Satan himself could give the same testimony, and it would be all true in his case. Those who testify in meetings should have a Christian experience or they should tell their honest desires. Others, when they are backslidden, nurse children for an excuse from duty during the exercises of public service. It is better, brother, to come straight out, repent and get right with God, rather than indulge the covering-up principle and a lot of corruption in the heart. This kind of backslidden deceivers, are anything but a benefit to the church of God.

Are there not lessons for us in the following selection?

HOW TO PREVENT A REVIVAL.

"Make no preparation before hand.

Take no responsibility upon yourself.

Find fault with the season of year chosen.

Put business interests first.

Offer prayers, and give testimonies about a mile long in the meetings.

Do not spend much time in secret prayer.

Talk much about the obstacles in the way.

Talk lightly of the minister, and the way he conducts the services.

Do not do any personal work.

Do not obey the orders given by the leader of the meeting.

Remember that your community is a difficult place, and the people very hard to reach.

Do not confess any mistakes or short-comings in your past life.

If any one gets converted, say, they are those of little influence, or who will likely soon backslide."

The more we read the Bible, the more we are convinced, that God is doing all that infinite wisdom and Divine love can do to save a lost world; and should not we, His followers and representatives, heartily engage in this great conflict with Him. It is not helping in this matter, for us to be formalists; form of itself, cannot save anybody; we must have the power of godliness within the heart to accompany it.

If talking about religion, putting on gay apparel, belonging to some Christian denomination and crying, Lord, Lord, is all that is necessary, then why did Jesus condemn the Scribes and Pharisees, branding them hypocrites and whited sepulchres?

Souls are reached, in our labors, by the purity and strictness of our lives, accompanied with a heavenly blessing and inspiration in our hearts. Some people's

religion is so sour in spirit, that no one wants to have anything to do with it; others are so crooked in their lives, that sinners cannot see any attraction in their religion, for looking at crooks. True religion will speak for itself, and convince men of its reality, regardless of any evil reports in circulation against the possessor. Every Christian minister, and every Christian person, has, at least, some evil reports to endure in this life. No body is left alone in this matter by Satan and wicked men—but, thank God, we need not let it fester in us, neither do we need to fight these evil reports, in defence of our religion, when it is genuine. If it is pure gold, it will do its own fighting, and defend itself wherever we go. People who hold false views regarding a true Christian, owing to things they have heard, usually soon throw them away, when they become personally acquainted with him. Christians generally bear much reproach through the false blame laid against them by backsliders in the church. Nearly everybody that backslides blames some one else in the church for it, and very often the hard-working, self-denying minister in charge. This is their cute way of getting out of their own blame, by shifting it over onto the shoulders of some innocent one.

Telling yarns about others, and magnifying their faults, has got to be a great business now in the world, even in the religious realm. It is hard to find anybody but what someone is ridiculing and condemning. If you visit the home of Mr. A., he is likely to be complaining about the faults and inconsistencies of Mr. B.; visit Mr. C., and he is complaining of Mr. A.; visit Mr. D., and he complains of Mr. C., etc. This business is one of the most cursed things to the spread

of the Gospel in our land. Lord, hasten the time when we shall learn to mind our own affairs, or obey the Scriptures. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven." Luke 6:37. People would **not** be so ready to gossip about their neighbor's faults and failings, (which is often the simple efforts to gain esteem for themselves), if they only realized the next neighbor was, perhaps, doing the same thing regarding them. We often see the faults and failures of others very clearly, but fail to bear in mind that they probably see our's just as clearly as we do their's.

The Christian church has a Divine and human side to it; a material and a spiritual side. It is visible, as well as spiritual.

The world is lying at the feet of the militant church with its doors open to it, if she (the church) will enter by prayer and self-denial. Fields are now white unto harvest. The Divine logic of Christian love and duty is to enter these fields, and gather the sheaves of golden grain.

Laborers would not be so scarce in the fields, if they would stop for a moment and put to their eyes the telescope of Divine light; take a look at eternal things with an instrument that brings them near. Look first into hell, and hear the groans, the weeping, the wailing and the gnashing of teeth of the doomed and hopeless spirits. Then look upwards into heaven, and see the saints all robed in white, singing the songs of redeeming love, in the society of the holy angels. One fair glance at this, should fill any human soul with a burning passion to reach the lost in this life.

The militant church will always have the spirit of

strong opposition from the world and formalists to cope with, while the conflict lasts; in fact, this is the cause of much of her conflict. In America, we look upon our lot as being cast in a Christian land, yet, we are forced to believe, that even here there are many more whose influence would tend to hinder those who are trying to make their way to heaven, than there are to help them.

The great need of the age, is men who will do God's will regardless of opposition. Satan is not so religious yet, that he will remain quiet, and see his kingdom destroyed. Opposition to church work only ceases when there are no souls being saved. Carnality is always opposed to religious principles being carried too far, as *it* terms it; but it never sees its own blindness. The devil will work hard to get a child of God to offend the law in one point, he knows then, he is guilty of all. Satan himself, often plans for us to serve God professedly, only, to keep a little out of line with the Scriptures, and do not overdo religion.

The strife of bigots is one of the most foreign things to Christianity. The more spiritual a congregation is, the more opposition it will have to bear from formal congregations. Those who will live godly in Christ Jesus, shall suffer persecution.

To suppose that Christ was now being crucified, and that representatives from all denominations stood about the cross, would they be individually scorned, because they were Baptists, or Congregationalists, or of the Salvation Army, or because they were of some holiness sect? No! they would not be scorned for that reason, but for being His disciples. It is the same in a common sense with the church as with Christ. It

is His disciples that have the contemptible treatment to bear.

There was a group of saints martyred in the reign of Henry VIII. When they were threatened of being tied in sacks and thrown into the Thames, one replied : "We are going to the kingdom of heaven ; and, whether we go by land or water, is of very little concern to us." Oh ! for many such soldiers of the cross of Christ.

There is much implied in being a disciple of Christ. Many only go far enough in His service to make a mockery of it. We are to, "Follow peace with all men and holiness, without which no man shall see the Lord."

Restitution and reconciliation with one another in this world, is one essential thing relative to the spread of Gospel truth.

There are few who get converted but have wronged or defrauded some of their fellow-men in some way. In all such cases, to clear the soul, confession and restitution must be made. It takes a lot of humbling to settle up with God and man, to live a Christian life, and often, much means.

The church suffers much through people holding hard feelings and failing to forgive each other. This is a violation of God's truth. When a Christian learns of some one being sincerely offended at him, he should be ready to go to that person, take him by the hand, and say, blame me for all you wish, and forgive me for all you blame me for, and let us be friends. Any Christian should be ready to do this with professor or no professor, regardless of how innocent he is, in the matter of trouble. It is for such things that God gives us grace. Thousands of the quarrels that are blighting

the church on earth, could easily be settled in this way.

We cannot hold spite or grudges in religion. The Christian must forgive and forget, too. What does the Scriptures say on the subject? "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15. In verse 12 of this chapter, in our Lord's model prayer for saints, He teaches us to pray: "Forgive us our debts, (or trespasses), as, (in the same way), we forgive our debtors, (or those who trespass against us)." "And when ye stand praying, forgive if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.—But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." "Condemn not and ye shall not be condemned, forgive and ye shall be forgiven." Luke 6: 37.

If we forgive others who trespass against us but fail to forget it, God does not drop our sins into the sea of His forgetfulness. Sometimes a man will say he will forgive another, but have nothing to do with him afterwards. Does God forgive us in this way? Some say they, like God, will forgive when the other man repents to them. The Bible does not say that, but just the opposite. "Forgive if ye have aught against any, that your Father also which is in heaven may forgive your trespasses." There is a general forgiveness to all offenders on our part, when we repent of our sins; and there is a special forgiveness on our part, when offenders request our forgiveness.

Now we will take a glance at the other side of the

question, *i.e.*, those who have aught against us. What is to be done in such cases? We will let the Scriptures reply again. "Therefore if thou bring thy gift to the altar, (if you are seeking salvation) and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, (do not back up in your approach to God because He shows you your duty), and go thy way; first be reconciled, (what! 'Be reconciled'; is this a command? It sounds like it), to thy brother and then come and offer thy gift." Matt 5:23, 24. Yes, but perhaps you see a way to dodge here by it saying, "Thy brother," and you consider that to mean a brother in the church, and you look upon those who are offended as sinners and hypocrites. It may be that they are, but, be careful, brother, that you do not fail in doing your duty, to be reconciled with them, and become a sinner or hypocrite, too. We have brethren in the human family as well as in the Christian church. The next verse (25) says: "Agree with thine adversary quickly." So we see it means any man, even an adversary (a foe or an enemy). We should wait on God for wisdom to approach our adversaries for reconciliation at the proper time, and in the best way. Our success will largely depend upon the time and manner in which we approach them. It is time enough for us to let the offended be unto us, "As an heathen man and a publican," when we have followed the course described by our Lord in Matt. 18: 15-17. Then remember that you are duty bound to labor and pray for their salvation the same as you are for the heathen and the publican.

What we have to do in bringing our gift to the

altar, we have to continue to do to keep it on the altar.

Doubtless there are things that can never fully be made right, in fact nothing can be so rectified that it will be the same as though it had never been done. Sins may be forgiven, their guilt washed away, but the influence of those sins will never be erased, neither will we be free from the loss of works and the loss of reward which we suffered by them. We might kill a person and repent immediately afterwards, the guilt might be taken away,—but that does not bring the dead to life, nor free us from the forfeiture of our life, with all its blood-bought and glorious privileges of doing and receiving good. Righteous man, under God, is a great power in this world in building the walls of Zion. Man, naturally, is an appointed king on the earth; and a great blessing he is, when he applies his capabilities to good purposes.

The earth was a wilderness until his toil made it a garden. The fruits were poor and scanty, until his authority was felt by them. The plains were swamps and deserts, until they came under his dominion; then, they began to yield their golden harvests. The woods were useless, and the metals lay in idle ore, until he turned them to noble ends. The seas were barriers to nations, until he made them his highway. He uses the lawless winds to further his voyages or to grind his corn. As in the natural world, so in the spiritual, man, if he properly applies himself, can do great things for the kingdom of God.

We should never lose sight of the happy consequences of doing work for God in this life; in being instrumental in winning souls, for which Christ died.

Such work will bless us here, and hereafter. This will be the greatest help to progress in your own soul's enjoyments. It will warm your own heart and stir your love to the greatest heat. The pointing out of evil to others, will increase your hatred to it, and help you to engage the stronger against all forms of sin.

THE MILITANT CHURCH.

Beware, the lamp of life goes out the middle of
the night,
And blest is he whose loins are girt with works
that still shine bright;
But woe to sluggard servants, who have never
dressed the vines,
Have spent their time in idleness, enquiring for
"the signs."

Beware, beloved, the task is great, yet millions
have sat down,
Take heed, dear soul, lest you should, too, and lose
the golden crown;
The fields are white, the harvest great, why should
we idle be?
Why not with speed proclaim God's truth, and
compass land and sea?

Our privileges to work for God will soon be
in the past,
The toiling season with mankind forever will
not last;
Why not be like the torrents swift, to pluck the
golden grain?
Why not engage? Why not achieve? and have
eternal gain.

Arise! O soul, stretch out thy wings and soar to
win the prize,
Arise! from building transient things, build man-
sions in the skies;
Where no corroding cares molest, where sorrows
all are done,
There wear the wedding robe of light, in glory
with the Son.

W. G. K.

PARENTAL RESPONSIBILITY.

CHAPTER XIV.

There are few responsibilities greater than those which rest upon the shoulders of parents relative to their families. It is a much greater responsibility than many parents realize. We believe, if parents properly understood their situation in the family circle, and felt how much the responsibility of their children's salvation depends upon them, many would be stirred to a much greater and more prayerful activity in behalf of their soul's interests.

The training of children for heaven, is a subject that is little looked into, and very limitedly understood from a scriptural point of view.

While this is a vague subject with many, we are not left at sea, if we wish to take the Bible for our guide. In it, we have in plain English, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. This verse puts the Bible idea on the subject before us, in a nutshell. It is expressed in such a few, simple words, that even a child could easily understand it.

We believe that every child can be brought up in righteousness, and grounded in a deep Christian character, if the proper methods are used and applied in a wise way.

We fully agree with the following note, found in

the commentary of Dr. Adam Clarke, L.L.D., F.S., etc., on the above quotation, (Prov. 22:6), "Train up a child (margin, catechise him) in the way he should go: and (R.V., even) when he is old, he will not depart from it." Note—"Train up a child in the way he should go." The Hebrew of this clause is curious. "Initiate the child at the opening (the mouth) of his path." When he comes to the opening of the way of life, being able to walk alone, and to choose; stop at this entrance, and begin a series of instruction, how he is to conduct himself in every step he takes. Show the duties, the dangers, and the blessings of the path; give him directions how to perform the duties, how to escape the dangers, and how to secure the blessings, which all lie before him. Fix these on his mind by daily inculcation, till the impression becomes indelible, then lead him to practice by slow, and almost imperceptible degrees, till each indelible impression becomes a strongly radicated habit. Beg incessantly the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men. Nor is there any likelihood that such impressions shall ever be effaced, or that such habits shall ever be destroyed. Train up or initiate, signifies also dedication; and is often used for the consecration of anything, house, or person, to the service of God; and nurse, teach, and discipline him as God's child, whom He has intrusted to your care. These things observed, and illustrated by your own conduct, the child (you have God's Word for it) will never depart from the path of life."

What better authority could we have than Adam Clarke, who was a noble parent, a great theologian, a

spiritual giant, and, one who is supposed to be the best educated man in the last thousand years?

If you want your child to possess certain principles and characteristics, either of a spiritual or secular nature throughout life, you must get those principles or characteristics imbedded in its nature during the early days of youthful life. This is when the character becomes moulded and takes its form. Few new principles are ever formed in any person after the period of childhood, and we spend our lives developing those principles already formed. Few of the things we learn in childhood are forgotten, even in old age; but what most of us learn in middle life, easily vanishes from us. Oh! the need of a proper moulding of the characters of children!

There are two principal steps to be taken in the conversion of children. One, is to train them to render perfect obedience to their parents; the other, to extend this obedience to their heavenly Parent. Absolute obedience of a child to its parents or guardians, is where its conversion begins. The commandment touching this point is clear. "Children, obey your parents in the Lord; for this is right." Eph. 6:1. The parents who allow their children to disobey this command, allow them to sin, which is practically training them to sin. In such cases, the parents are more to blame than the innocent children. It is not training a child, for parents simply to provide food and raiment for it, and let it run to hell. It is a sad fact that many parents go no further than this; and, in the face of it all, seem to expect their children to get saved. It is no small disgrace to Christianity, for the heads of families in the professed church, to continually be coaxing

their children to obey them. Once telling a child what you require it to do is sufficient, when it has been properly trained. Many children are not only allowed to be disobedient, but are allowed to frown and scold, and talk back to parents when things do not please them, (and such children are seldom pleased with anything), and appear, to no small degree, rude, impudent and unruly about the home. How often do the parents of such children come to ministers requesting their prayers for their children's salvation. Why do they do this, when they have them thus trained, (and without any sign of amendment), in such a way that their salvation is made almost impossible in their present condition? The parents, in such cases, need the minister's prayers, more than the children; and, when they set their house in order, it will be an easy matter to have a revival among their offspring. We never yet saw the time when we could exercise much prayer or faith for the immediate salvation of an unruly, impudent family of children.

What were the words of God as found in the sacred page concerning Eli? "For I have told him that I would judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." I. Sam. 3: 13. "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." Prov. 13: 24. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19: 18. "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23: 13. "The rod and reproof give wisdom; but a child left to

himself, bringeth his mother to shame." Prov. 29:15.

Listen to the words of Susannah Wesley, the mother of the famous John and Charles Wesley. She had the privilege of caring for nineteen of her own children, and, from different standpoints, she proved herself to be one of the greatest mothers the world has ever known. She says: "In order to form the minds of children, the first thing to be done is to conquer their will. To inform the understanding, is a work of time and must, with children, proceed by slow degrees, as they are able to bear it; but the subjecting the will must be done at once, and the sooner the better; for, by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered, and not without using such severity, as would be as painful to me as the child. In the esteem of the world, they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits, which they know, must afterwards be broken. The parent who indulges his child does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body forever. No wilful transgression ought ever to be forgiven children, without chastisement."

Her son, John Wesley, says, "A wise parent should begin to break his child's will (stubbornness) the moment it appears. From a year old, make your child do as he is bid. If you whip him ten times in succession, let no one persuade you it is cruel to do this;—it is cruel not to do it. If you fear God, how dare you suffer a child above a year old to say, 'I will do what you forbid (or) I won't do what you bid,' and go unpunished? Why do you not stop him at once, that he

may never say so again? Have you no compassion for your child? No regard for his salvation or destruction? Why, disobedience is as certain a way to damnation as cursing and swearing. The will of a parent, is to a little child in the place of the will of God. Therefore, studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men. Never, on any account, give a child anything it cries for; for it is a true observation, if you give a child what he cries for, you pay him for crying, and he will certainly scream again. 'But, if I do not give it to him when he cries, he will cry all day long.' If he does, it is your fault. For it is in your power effectually to prevent it, for no mother need suffer a child to cry aloud after it is a year old. Do not always be slapping the children; and never use violent or terrifying punishment, unless necessary. Take the rod, let it tingle, and pray God to bless it. Whatever is done, should be done with mildness, yea, indeed, with kindness too, otherwise, your own spirit would suffer loss, and the child will reap but little advantage. Unite firmness with gentleness; let your children understand that you mean exactly what you say, and that your wishes are not to be trifled with. Be careful what company your children keep. A word of encouragement occasionally, will accomplish much; but do not flatter or praise children to their face. Train your children at an early age to pray. Take them alone with you into some room, and there pray with, and especially for them. This will make a lasting impression upon them. Above all, let parents be themselves what they wish their children to be."

It is a shame and an evil, for parents to allow their

children to be disobedient to them; but how many homes are there, where it is a continual every-day occurrence? This is the evil that plays havoc with the salvation of children, and consequently, with the *hope of the church* in future ages.

It is an easy matter to train children aright, if parents would get on their face before God, and wait on Him for the grace, wisdom and power to do it; then apply what ability they have, and use every available means for obtaining more. The continual scolding, cuffing, slapping, kicking and hollering at children, which so many parents practice, is by no means training them in the ways of the Lord. The constant slap, slap, slap, does children more harm than good. By this means no child is ever conquered; this method only succeeds in keeping children continually crying, and the home in a constant uproar. When it is necessary for the rod to be taken down, it should be used sufficiently to allow it to be laid up again, allowing both parents and rod to have a rest.

Very little of the rod is necessary in the training of children, when parents devote what time they should in daily instructing them in the ways of righteousness, and praying with and for them as loving parents should do. If it is necessary to use the rod, in addition to faithful prayers and instructions, it should be used in love, even when it is necessary to use it with austerity and severity. In all cases, a child should be thoroughly conquered. If a child is properly conquered once, it generally does it for life, if the parent keeps firm with it afterwards. It is as important to be firm with a child after it is conquered, and keep it so, as it is to conquer it. A half-taught, half-whipped, and half-

conquered child, is far worse than one that has had no training at all. It is similar to a balky horse which has been for years half-whipped, half-conquered, and half-managed, which always is much harder to break, than those that have never been handled.

It requires great patience, wisdom and love, for parents to deal with their children to the best advantage—but surely, a great improvement could very easily be made.

It is a fact that all well governed children do not become Christians, as all strict parents have not grace; but the children of families that do get converted, are those which are controlled. And the children that are not controlled, do not get converted no matter how much religion their parents profess to have, or seem to enjoy. Such children generally grow worse as they grow older, which subjects the parents, even in this world, to a life of increasing trials and troubles.

My dear parent, will you not place your feet on the rock of Scripture, and stand in safety? "These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

"Bring up your children in the nurture and admonition of the Lord." Eph. 6: 4. Joshua's resolve was, "But as for me and my house we will serve the Lord." Josh. 24: 15. And the Lord said to Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18: 19.

If the iniquities of parents are visited upon their

children "Unto the third and fourth generations," (Ex. 20: 5), and, on the other hand, if God's mercy and righteousness is accordingly extended through these generations, (Psa. 103: 17), does it not behoove us to commence the training of children four generations before they are born? The child well trained to birth, is at least half trained, which prepares it to adhere to Solomon's injunction, "My son, hear the instructions of thy father, and forsake not the law of thy mother." Or, as St. Paul words it, "Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3: 20.

The holy education of children is an important matter, as the neglect of it is the primary cause of all the blight under which the church suffers, and often that of the state, too.

If children cannot be educated in righteousness by their parents, by whom can they be? No one else in the world has the same interest in their affections, if they are proper parents. They have the greatest authority over them. The parent knows best the child's temperament and inclinations, and they are not wanting opportunities, as they are constantly with them, and especially when they are young, when they have the most tender care over them.

If parents cannot always do what they would like to, in secular matters for their children, they should do what they can for them spiritually. The whole world now groans under the sad neglect of the weighty duties of parents to their children. My dear parent, when you neglect to instruct and correct your children, God corrects both them and you. You are so tender towards them that you spoil them, and God has to

harden His bowels of mercies towards you both, and you should not wonder if you are made to smart for your children's sins.

Many religious bodies have become extinguished because they did not look after the souls of their children, and, naturally, there was no one to take their place when they were gone. A few years and this generation will be gone from this stage of action, and, if the rising generation are not prepared to take our place, who will be?

Every minister, every parent, yea, every individual, should have this matter at heart, and advance every possible effort, under Divine direction, to lead the children of our homes into the enjoyment of a real internal experience in Christianity. The neglect of youthful training, is the chief cause of the great mass of backsliding, which cripples the church of to-day. In general, the majority of converts now-a-days, have for years, developed anti-religious principles, and those of religion have been left on the background. Adult converts are often like a large piece of timber, which, by much steaming and heavy pressure, its form can be changed; but, it is much more difficult to keep it in that shape than the tree that grew that way.

Some years ago we met with a very pious father and mother, who exhibited a special interest in the spiritual welfare of a beautiful little daughter that God had entrusted to their care. It was in the early days of the child's public school life. The affectionate mother was not ignorant of the evils her child had to cope with, as she mingled with her school-mates. Consequently, she constantly took the child to a private room, where they prayed together in the morning be-

fore the child proceeded to school. Any morning that the child did not seem to have easy access in prayer, the mother kept her home from school that day, to pray and labor with her until the child obtained the blessing she needed, then she would be ready for school next day. In this way, the child's soul was tenderly cared for, as all children should be; and she, as few have done, has successfully passed through public and high school, and is now a person of beautiful Christian character, and a successful school teacher.

How many parents there are in the professed church of our country, who, unlike this mother referred to, send their children to school, hell or no hell, their children must be educated; Christian experience or no experience, they must go regularly to school every day. Grace or no grace, the kids, (as they are often shamefully called), must be got off to school, if it is for nothing more than to get rid of their noise. Are not the poor, little innocent children to be pitied, who are obliged to suffer so much through the ignorance of such short-sighted, incompetent parents?

There are some children who can keep a Christian experience, and attend the schools and colleges of our land, more regularly than others. But, dear parent, it is better for your child never to see a school or college, than for its soul to be ruined and sent to hell by them.

Another great mother was, Susannah Wesley, who is above referred to. She was not only a great mother to her nineteen children, but, owing to her wonderful piety, she was practically, the mother of Methodism. Should it be asked, "What was the cause of such mighty men as John and Charles Wesley, so renowned for godliness, and famous in the annals of the Chris-

tian world for their mighty achievements, springing from her family? In answer, we affirm, the cause began very early in their lives. They were favored with a birth in a home where a remarkable family altar was established; where parents and children all took their turn in family prayer, even the infants were taught to pray by making signs with their hands, before they were old enough to walk or talk. Mrs. Wesley educated her children at home, not only in the elementary training of the English branches of learning, but had them well advanced in Greek and Latin, before she trusted her offspring out of her care, and from under her protection, to be exposed to the surrounding evils of any academy or seminary of learning. In this Wesleyan home-school, the children received their spiritual and natural education together.

Many think it too great a task to train three or four children for the Lord, but we believe they would be ashamed to mention it again, if they would acquaint themselves with the whole history of Susannah Wesley and her family, and learn how she succeeded in training all her children for the service of the Lord, and also educated them in the knowledge of this world, which was certainly put to good use in this case.

When we mean business in our efforts, for the salvation of our children, God will see us through. Parents often succeed in commanding their children in everything but religion; and they would be as easily commanded in this, as in anything else, if they were only trained in that way. Parents should keep their children so under their control, that they could tell them to seek the Lord and get converted, and they would immediately go about it.

Talk about training children, I do not know what we spiritual Protestant people could not do, if we only went at it in earnest and quit our sham-battles.

The people of the Roman Catholic Church, can train their children to the age of ten or twelve years; then turn them out from their influence, and defy the powers of Protestantism to remove the early impressions made on their minds. When they can do this with scarcely an exception, what should the true faith of Christianity do?

It is common sense to put the seal to the wax while it is soft; to bud the limb, with the fruit it should bear, before the fruit appears; to go to the top of the stream to change its course, and to place the young tendrils of the shooting vines in the form they should grow, rather than when they are old and brittle.

You must remember, my dear parents who read this, that your children's characters, temperaments and dispositions, are very largely your own planting. What grows, is the result of the seed you have sown, and the way you have watered it; and cultivated the soil.

Many people maintain that it is hard to get children converted. Nonsense! it is a very easy matter if we go about it in the right way. It will certainly be hard for those parents to get their children converted, who just feed and clothe them, give them a few cuffs occasionally, and let them run as wild as they wish.

The little children, what are they? They are Christians to begin with. They are the most tender little plants you could have to deal with. They will believe anything a truthful parent tells them. It does not do to talk to your child in this way, "Johnnie, if you light

another match, I will whip you," and Johnnie, the next minute lights another, and gets no whipping. Children, at a very early age lose confidence in their parents, if they find them telling lies. If we hold the confidence of these little Christians, it is easy for us to teach them the way of the Lord. Easy to train them, attend to them, and keep them in a guiltless state before God. Should they commit sin, they can easily be led to repentance, if attended to immediately.

If parents cannot do this with their small children, why do they expect we ministers to get the grown converted, who have gone deeply into sin? They have the little, tender, flexible consciences to deal with; we have the seared ones. They have the twig to bend, we have the hardy tree. They have the young plants of sin to pluck, we have the strong, deeply-rooted vice. They have the soft and tender earth to plow, we have the tough sod, and the stony ways. They have the single task of teaching them good, we have the double task of unteaching them evil, and of teaching them good.

We do not believe that Satan is much in opposition to the kind of Christian parents that raise him a nice, big family of eight or ten children, all full-fledged ambassadors of perdition, who have so little interest in their soul's salvation and the cause of God, that they are seldom, if ever, found in a meeting of real spiritual worship.

There is little danger of people praying too much for their children: but, a continual harping at half-grown children does not always do. The talk should be seasoned with Gospel salt. Should it be all salt, instead of a seasoning, it will be very distasteful.

If we are professing Christians, and especially, pro-

fessors of entire sanctification, and our children do not grow up as we are, it causes our acquaintances to wonder at it; even the unsaved become astonished at this, of whom many do more thinking than talking about it.

In revival services, the children should have much attention. Plenty of revivals would have twice as much inspiration and life in them, if the children were not neglected.

Sam Jones said: "We need some wives in this country, and mothers, who will suffer anything before they will suffer their little children to be demoralized and damned in their own homes."

One thing that blights many a child is the company they are allowed to keep. If our children are permitted to go to the homes of bad children for their association, and they back to ours, it is likely soon to destroy any good that has been planted in our children's hearts. It is a sad mistake for parents to be so easy-going that they will allow their child's soul to be ruined, rather than restrain it from evil communications which corrupt good manners. When a wicked child comes to our home seeking playmates, they should be kindly sent away. Yes, but you say, it would offend the parents. There are parents who are so kind (?) and lenient with their children, that they would allow them to be ruined spiritually, and sent to perdition, rather than run the risk of offending some neighbor, who, perhaps, is in league with Satan, and the works of darkness. Consider, dear parent, what sorrows you prepare by this, not only for your children, but for yourself. You may repent after you have made your mistakes, but that does not save your child from destruction.

We fear that many mothers, erringly, feed the inbred sin in the hearts of their little girls, rather than teach them the way of life. They do it by fixing them up in the styles and fashions of the age. Instead of dressing them in a plain, dark, unattractive attire, made plainly, they have all kinds of colors on them, white, red, bright blue, etc., straps, gores, puckers, beads, shoes and stockings to match, and large ribbons of glaring colors attached to the hair. They also have very stylish dolls fixed up by the mother, which helps to feed the pride of their hearts.

Children should not only be restrained from fashion, but they should be taught daily the evil of it, as well as other evils. If the child is properly trained, she will not want to indulge in style and fashion when she has reached the age of seventeen or eighteen, as so many do. If the training is neglected when she is young, when she gets older she will have her style or leave home. Her style will become dearer to her than her mother's affection. Here, Christian parents get in trouble, they will either have to compromise and dress their daughter fashionably, or see them take shelter under some other roof.

Children should not be overworked, while they are growing, still they should be kept employed according to their size and strength. Idleness, generally causes people, and especially, children, to be entrapped in sin. The children of our ancestors who wore coarse clothing, used bread made from home-made flour, and soiled their hands the same as their parents, with marks of honest toil to sustain their livelihood, were much more inclined to religion, as well as more useful in the world in every way, than many of the young folk of the

twentieth century, who, sorry to say, seem to take little or no interest in the needs of the home. They shamefully direct their attention to rambling the streets of the towns and cities in flirtation frolics, style parades and other indulgences no less blighting to temporal and spiritual life.

One sad error under which the church suffers, relative to parents, is that of willing property. When a parent, or any one makes their consecration to the Lord, they are supposed to include their time, talent, service, body, soul, spirit, reputation, property, all they have, all they are and all they ever may be. There are parents who claim to be thus consecrated to God, while their families were growing up,—religious are they? By no means; about the wildest to be found. They are covetous enough to work sly games to get hold of old dad's consecrated property, as they call it, and, in plenty of cases, his consecration is just deep enough to let them work their plans. It goes on until he, at last, takes the whole property and hands it over to the workers of iniquity. The only reserve that is made is, "That your mother and I be kept while we live." There is no reserve for the missionaries, no yearly payment in support of God's cause in that community. No reserve in the property that was supposed to be consecrated to the Lord, but for the "keep of mother and I." Is this not shameful, and a disgrace to the term, "Entire consecration"? Then the minister drives along, the boys are very cool with him now, as they own the whole establishment. They have little use any more for either religion or ministers. The minister converses and prays with what members of the family he can get together. The old gentleman

feels badly because the boys show so little respect to religion, and he sheds a few tears over the matter, while the pastor is praying. When prayer is over he takes a few sobs and expresses his regret that he has no means to aid the precious work of the Christian ministry. He says, the boys have everything now, and they cannot be induced to help in this matter. There is little bread or inspiration in this, to the minister, and what sympathy he needs, who is obliged to be continually listening to such whining as this, under these circumstances, while he goes about in his itinerant work.

Yes, but a voice replies, "Have not the children a right to their father's property, when they have helped to earn it"? They have, to the portion which they have earned. And what is that? The law of the land requires an industrious child to work for its parents until it is twenty-one years of age, to reward them for its birth and raising. Even unsaved children who remain at home, after they have reached the legal age, have a right to be paid for their work. But, while they reject the offer of mercy and repudiate the gift of salvation, live a godless life, etc., for a parent to hand them over several thousand dollars each, or even several hundred, that they have never earned, of his consecrated property, is spiritual corruption and rank hypocrisy.

One of the most beautiful things this side of the pearly gates, is a whole family united in serving God. This is home, and this is heaven on earth. Perhaps many homes will never be such, unless the parents humble themselves to ask their children's forgiveness for their negligence towards them in behalf of their soul's welfare; then amend their lives in the future.

This is the only way that some children will ever have their confidence restored in their parents; and the only way that some parents will ever reach a place, where they can be made useful in the salvation of their children.

The brightest lights that have illuminated the Christian church, were converted in early life. Dr. Adam Clarke, the great commentator, was converted at four years of age; Alfred Cookman, at ten; Isaac Watts, (the poet), at nine; Robert Hall, at twelve; Jonathan Edwards, at seven; and William Penn, at nine.

The Gospel of Jesus, beyond everything else, is the children's friend. Christianity, almost stands alone in extending its smiles to childhood. Atheists, place the children in eternity, on a level with the brute beasts. Skepticism, places them under random influences. Barbarian tribes, use them for burnt sacrifices to Moloch. The Hindoo mother forgets the young she has borne, and leaves it in a solitary place to perish and die. The Chinese, are notorious for murdering their young babes, and cruelly treating those they spare. Christianity alone, with a warm heart and extended hands, exclaims, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Amidst all the contempt of earth and hell towards the little ones, they are surrounded with the consolation that if they will remember their Creator in the days of their youth, they will find a peaceful nursery and a happy home in the bosom of the Son of God.

WORLDLY CONFORMITY.

CHAPTER XV.

Worldly conformity is one of the greatest evils, under which the church suffers, and always has suffered. If the boundary line between saints and sinners was allowed to serve its legitimate purpose in making the proper distinction between the church and the world, then Christians, to a much greater extent than now seen, would be held together under the power of the bond of unity.

This line of distinction, should, in any individual case, be the immediate result of the reception of saving grace in the heart. It is of vast importance in cementing together the body of the Christian church on earth.

It is a common thing, in all Christian lands, for the church to extend a compromising hand to the world by a general mix-up with it, in its maxims, customs, and practices.

In our country, nearly all industries have good financial returns. Most industrious people have plenty to live on, while many accumulate fortunes; and naturally, the people of the world, will display their riches by luxurious living, and splendid equipages for the pomp and vanities of this world.—And, can we blame them, as their treasure is on earth, this is all the reward they are living for.

Such circumstances generally surround the Christian; and, unless he keeps prayer ascending, faith in action, and grace abounding, he is likely to become contaminated by them. The grace of God in the heart, is the only safeguard to those who profess to have set their affections on things above. Oh! when will professing Christians shun the glittering snares, and strive, rather, to display eternal riches on earthly soil, by having the inward possession, and being always ready to distribute and communicate them to the needy?

Prayerless men, are, pre-eminently, men of this world who have for their portion only what they can enjoy in this life. Every ambition within them, as well as everything about them, is worldly. Their plans, purposes, passions, etc., are all pointing to worldly accomplishments. If they are rich, it is the riches of this world that perish in the using. If they are honored, it is the honor they receive one of another. If they have pleasure, it is the fleeting pleasures of time which soon perish, generally leaving room for painful reflection and repentance. If they have cares, they are the cares of the things of time, which choke the good seed, and render it unfruitful. If they have time; the world uses it. If they are talented, the world gets the benefit of them. If they have hearts, the world fills them. The world offers many baits of powerful inducements in order to captivate and sensualize the affections of man. They serve to brutalize his mind, and alienate the heart of the believer from God. How we need to watch the course we pursue. For he who lives for this world, will be unfit for the society of the world to come. They, in their life-time receive their good

things, and at last are drowned in destruction and perdition.

It is the arch-delusion of Satan to bring about a union between the church and the world, by a compromise on the part of the former. If he succeeds in getting both on his side of the line, he is not afraid, then, of any trouble at the line, whether the fence is up or down. The line fence will not be needed, when all have willingly taken the one side. Instead of waging war with the enemy, there is, by the so-called church, too much practical endorsement of self-love, love of money, boastfulness, haughtiness, evil-speaking, ingratitude to God and fellow man, self-conceit, pleasure-loving, rather than loving God; and numerous other things, which help to effect a powerless religiousness.

Oh! that Christians would always watch the coins they handle, and see "Whose image and superscription" they bear!

We cannot but expect that this sinful world has made much progress in the development in sin, in the past six thousand years. Commercial men, tradesmen, professional men, laboring men, and all kinds of business men, have not only, in ancient times, practiced and interwoven unrighteous principles into their money-making business; but it has been extended to our day. Would it not be a wonder then in this century, if the business world, with all the passion it has for money, and so little regard for righteousness, had not yet invented many unscriptural means for accumulating wealth? It certainly would, and we have those very means in circulation all around us, which are hard at work.

We are not raising arms against proper methods in business transactions, as they are needful everywhere. But, we do raise weapons against the impure methods, and principles, which are so often connected with business transactions, and which repeatedly take the advantage of many an honest person. Honesty, does not always imply religion, but religion always implies honesty. Do not many, during the intervals between sacramental services, where they receive the emblems of the broken body and spilt blood, sell their horse, by telling the good points, but not the bad ones? Put the good grain on the top of the bag for market, and the inferior in the bottom? Put the best apples on the top of the barrel, with the poor ones beneath? Do not such features wrongly appear, in nearly all lines of business?

Another wrong principle is that of *debt*. It has become so common in this age, that it would almost seem fanatical to the great mass of business men, to raise a finger against it. Nevertheless, this does not change wrong to right, neither alter truth and facts. Financial debt, is an enemy to the soul of man, and to the cause of God. We should "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." "Pay what thou owest," and keep it paid. It is customary for men with a small capital, to run a large business by means of debt. Men with a capital of five hundred dollars, should not undertake to run a business of twenty-five hundred, and go two thousand dollars in debt. No, they should live according to the means which God has given them. This may seem extreme, but, if the whole world would

practice the cash system, it would be of untold benefit universally, even to secular business.

Some argue in favor of debt, because there are those who go heavily into debt, and come out at last with gain; and some, even with a fortune. This, however, does not justify the means. It is not a proof that incurring debt is a righteous deed, because some have made money out of it. If it were so, then the brewery men, the distillery men, and the saloon-keepers are in a righteous business, as they, possibly, head the list of the money-making class of our land.—But, do all those who go into debt come out financially well? By no means. Debt, and the mortgages have caused the loss of many a valuable property. It has turned families out of house and home; it has harassed men until they have endeavored to drown their sorrows around the public bar. It has driven others to suicide. We remember the words of one elderly rich man, as he stated them to us some years ago. He said: “When I was a young man, my means were limited, so I went heavily in debt,” he says, “I am now just out of debt, and I came out well, having plenty of property,—but what is that? I have burdened nearly my whole life with debt and paying interest. It has been an inconceivable weight, nearly all my days, to both body and soul. I strongly believe that no Christian man should ever meddle with debt.” He ended these declarations by saying, “Debt, is nothing less than sin, whether men realize it or not.”

Debtors, are generally God-robbers. The tithe goes to the creditor, instead of the preacher. The free-will offerings also go to him. The time for camp-meetings, conventions, revival services, etc., is occupied in satisfying his demands. The thoughts go to him, and holy

meditation is laid aside. He is the object of the plans, purposes, achievements, and proper spiritual accomplishments are impossible. For fifteen years we have been advocating the above principle; during which time I have had no salary, or any regular income. For the past eleven years in the ministry, my livelihood has been derived from what the people I have ministered to, have contributed of their own free will. On some pioneer fields, where I have labored, my income has been my board and twenty cents per week—yet, the cash principle has been my theory and practice all the way through. We believe that those who really wish to keep out of debt can do so.

We have next, a very unpleasant task; one that often brings the frown of the world upon us, but especially, the ill-will of cold-hearted professors of religion, or those who are not walking in the light. The need, however, is great, and the subject weighs heavily upon us, so, trusting that we may have the guidance of the Spirit, and speak in the love of the Master, we will endeavor to free our souls and also help some dear sister or brother to get liberated from the shackles of this vain, sinful world.

The task referred to, is the subject of style and worldly conformity in dress. We have much to pen on this subject, but will endeavor, as much as possible, to so present our thoughts in a comprehensive manner, as will, we trust, deliver both the body and soul of the dear reader, without over-burdening his or her mind.

The wearing of apparel became necessary through the fall of man. It was sin that made it needful for man to be clothed. The first attire that man

wore, after the fall, was plain and durable. On this subject, as on all others, we must take the Bible for our supreme guide. This is where the true standard is found. Those who really wish to know it, no matter what it might mean to them, can easily find it.

The righteous are always seeking the truth. They labor to be like God, and not like the world. It is a very wrong principle for professing Christians to labor to see how much they can be like the world in dress, and not be condemned. The right principle is the very reverse; it is to see how far you can get from both the world and condemnation. Christians should not be seeking the privilege of wearing certain delicate articles, but, to the opposite, they should seek to know how much they can deny themselves of for Jesus sake. Humility and self-denial are the chief characteristics of the followers of Jesus.

Our authorized Text Book reads, "Whose adorning let it not be that outward adorning of plaiting the hair; and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, (the soul), in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I. Peter 3:3, 4. How many pass along the streets of our cities on the Sabbath, wending their way to and from the places of worship, with this very quotation, in leather cover under their arm. Yet, perhaps everything about their attire, is a direct violation of this truth.

Ornamentation in attire, is not *modest* attire for women; though many respectable women may wear it, being ignorant of this. It had its origin, not with the respectable, but with harlots, and is yet worn more

extensively by them, with a special sex reference. There are certainly respectable women who dress gay,—but the degraded woman, the lower she sinks the more flashy her attire becomes, and reason will easily tell us why.

How many church members, and others, who wish to lead a respectable life, have vainly adopted the fashions of harlots. In ancient times, the plaiting of the hair, wearing of gold, painting the face, etc., was the sign of adulteresses, and not the badge of virtue, nor of the image of God being stamped upon the soul. Zamblichus, in the life of Pythagoras, said: "That no free woman wore gold, (at that time), but whores only." It is a sad thing for professing Christians, not only to be conformed in a common way to the world,—but to the attire of such a base class of humanity: and how far have some of our daughters of Zion gone in this direction. They have, quite generally, become dissatisfied with the way God created them, and are endeavoring to change their forms by their attire and lacing. Your physician can tell you that the latter especially, has caused much consumption and many deaths, along with much suffering from this, and other complicated diseases. It would be more reasonable and appropriate for the fathers to do the lacing than the mothers.

There is no invention of the satanic deceiver more fiendish than corset-wearing. No practice in the benighted lands of heathendom, is more irrational. In lacing, the waist is commonly reduced from one to two-thirds smaller than its natural size. This necessitates the compression or displacement of several of the most vital organs of the chest and abdomen, which neces-

sarily produces an untold amount of suffering and disease, together with premature, and sometimes, sudden death. Far wiser it is for the Chinese women to squeeze their feet, than to do like American women, squeeze the vital organs of their waists.

The worthy mother, who treads the path of wisdom, in dealing with her rising family, should see to the destruction of such articles as corsets about her home. The young lady who has spent her past years in tight lacing should never marry. Alice B. Stockham, M.D., says: "If women had common sense, instead of fashion sense, the corset would not exist."

Some people follow the example of the barbarous Indians, who paint their faces, and put rag posies, birds and feathers on their hats. Others, make their clothing very worldly and extravagant, in order to make ruffles and large sleeves. "Woe to the women that sew pillows to all arm holes." Ezek. 13: 18.

It is disgusting in the extreme, to see the ridiculous manner in which so many dress their hair. Here, nature is reversed as in many other things, when the hair is combed up instead of down, curled, puffed, parted on the side, like a boy, and in a worldly way, fastened on the top of the head with the most attractive pins and combs. It is surprising to see the pains that people will take in dressing, not only in a manner which is very injurious to their health, but in ways which make them look positively ugly. Ladies will go about their work all day with their hair twisted, puckered, rolled up in curling articles, or braided into a mess of little Chinaman's pig-tails, which they wrap around the top of their head until it looks like a nest of snakes. This is *endured* all day while under the view of the

members of the home, who should have their highest regards, and among whom they should move with a respectable appearance; but, it is all for the sake of having the privilege of combing it out in kinky waves in the evening, with the view of appearing beautiful, perhaps, to some stranger for a few hours. Surely, when wisdom is the principal thing, a little should be used in the dressing of the hair.

Plenty of men also, are very vain. They dress as highly as becometh man, with man. With their castor hats, long dress-coats, white vests, fancy ties, costly gloves, tan shoes and waxed moustaches, etc., they move in great dignity. Then, what pride they cannot heap on themselves, they place on their horses, cattle, farms, houses and other possessions. Statistics give an unmerciful blow, in the disclosure of the fact, that sixty million dollars are annually spent in the United States of America for finger-rings alone, while only seven millions are raised annually, in the same State union, for home and foreign missions.

When we open to I. Tim. 2: 9, 10, we see the strong hand of St. Paul wielding the same scourge as St. Peter used. He says: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Four things are particularly mentioned here as a guide to the humble soul, in the destruction of all ornamentation, viz., broidered (braided, curled, puffed or frizzled) hair: gold, pearls and costly array. These four are expressly forbidden by name, and no art of man can reconcile them with a Christian profession.

While a woman is studying fashions, her soul is far from making any advancement in spirituality. For us to do right on this line, necessitates our going against universal customs. But what is that, when it is an every day occurrence with the saint. Pride, style, extravagance, and general conformity to the world in dress, are as clearly and emphatically condemned in God's Word, as is idolatry, swearing, lying and stealing.

It is well known that good people do not set the fashions, but the wicked; those who indulge "The lust of the flesh, the lust of the eye, and the pride of life." Why then should professing Christians participate in it? Is it not sad that there is so little difference in dress between the church-going and the theatre-going congregations?

Fashions are not founded on good taste, or art, but on pride; and they lead to a vain, hypocritical, godless life. They are squandering millions of dollars of the Lord's money. They are the blood of the perishing, the food of the hungry, the clothing of the naked, and, worst of all, they have destroyed the spiritual life of many souls and proved effectual barriers to thousands which are every day dropping into a hopeless eternity. Fashions are becoming more and more costly, outlandish, indecent and immoral.

A Scotch minister once said: "Ye people of Aberdeen get your fashions from Glasgow; Glasgow, from Edinburgh; and Edinburgh, from London; London, from Paris; and Paris, from Hell." We much agree with this arrangement, as the fashions of America are worn in Paris and London, five years previous to their circulation on this continent. It is considered that

these two cities are the most vile, especially in sexual degradation, of any cities in the world. Oh! people, what are we following? What are we supporting? Have we intelligence? If so, why not use it to the glory of God, to the benefit of humanity and the salvation of souls?

When fashion gets the pre-eminence in any case, it tramples under foot every principle of Christianity. It is the evil genius of women especially, and their state cannot be improved physically, morally or spiritually until they are emancipated from this tyrannizing monster. Think of the disrespect a wife shows to her husband when she uses his hard earnings with such extravagance. If the wife is a professing Christian, is it little wonder if her husband becomes an infidel?

The general principles of the Scriptures, which hold connection with this question are, plainness, simplicity, cleanliness, neatness and comfort. We should never swerve from Christian principles in dress to shun the sneers of an ungodly world. We should teach the world, by our example and precept, the way of life. If we do this, we must not mix up with the world, but live above it, in constant fellowship with God, "Hating even the garments spotted with the flesh."

Sanctification is not complete in any case, unless it reaches the whole inner man and the whole outward life. When the soul is purged from all sinful propensities, that person will possess a strong dislike to the wearing of feathers, flowers, lace, showy colors, gold watches and chains, gold pins, brooches, brilliant, or unnecessary buttons. There is no relish for unnecessary gathers, tucks, puckers, gores, beaded waists, frills, etc. The affections are placed on things above.

These may seem small things to treat, perhaps they are; then give them up easily, they are not worth contending for. If they are small, then throw them off without a moment's hesitation. The fact that they are small things, does not throw any less reflection on the professor who indulges in them. Little principle is exhibited in the so-called Christian who bows to insignificant violations. Some people may be plain and not have religion, but those who have religion must, of necessity, be plain. Those who labor to be in the latest style, simply labor to be caught in the devil's latest trap.

The Rev. John Wesley, M.A., said: "I exhort all those who desire me to watch over their souls, to wear no gold, no pearls, no precious stones; use no curling of hair or costly apparel. I advise those who are able to receive this saying, to buy no velvet, no silks, no fine linen, no superfluities, no more ornaments, though ever so much in fashion. Wear nothing, *though you have it already*, which is of a glaring color, or which is in any kind gay, glistening or showy; nothing made in the very height of fashion, nothing apt to attract the eye of the bystander. I do not advise women to wear rings, neck-laces, of whatsoever kind or color, or ruffles which, little by little, may easily shoot from one to twelve inches deep."

He again said in his old age, "With regard to dress in particular, I might have been as firm (and I now see it would have been far better), as either the people called Quakers, or the Moravian Brethren; I might have said: This is our manner of dress, which we know is both Scriptural and rational. If you join us, you are to dress as we do; but you need not join us unless

you please.—But, alas! the time is now past; and what I can do now, I cannot tell. The work of God cannot go on in the same degree, neither can the Word of God have its full effect, unless the hearers of it, deny themselves and take up their cross daily.”

Christians should be able to dress, and avoid extravagance, and pronounced colors.

What does flashy colors and ornaments in connection with your attire say to those who meet you? Does it not make the impression, that you wish to be thought nice and pretty by the beholder? If this is not vanity, we would be pleased to have it defined. Some may desire style, so as to look like other people, but a Christian is not justified in wearing one single thing which is, to any degree, superfluous, simply because others do it. “If any man love the world, the love of the Father is not in him.” Fashion advocates, will plead that they love God and their hearts are not set on these things, and that they seldom think of them while wearing them. Yes, but why then do they think so much about them as to spend so much money in buying them, so much time in making and arranging them, and never forget to put them on? One way to see if the heart is set on them, is to take them all off, and go out in company once without them. We fear such an experiment would cause many a walking fashion-plate to feel very shy. You may say, it makes no difference how we dress if the heart is right. You might as well say, it makes no difference how much we steal and lie, as long as the heart is right.

Health, should be a great consideration in dress. A ruddy countenance and an easy, graceful carriage,

should be more sought for, than trains, gored skirts, small waists, and pinched feet. Perfumes are not in good taste, neither are they necessary when the clothing and person are kept clean.

Then we have in the fashion realm, the *double sinners*. Double sinners! Who are they? The parents, who, on account of certain preaching or church discipline, become plain themselves, but satisfy their carnal desires by placing style on their children. Shame and disgrace is stamped on this. We call it a double sin, but is that strong enough, for one without light, may, for a time, be somewhat worldly dressed and yet be sincere. But the light has certainly been received, when the parent lays off the wrong attire from his or her own person. But when it is just shifted over on to the little innocent offspring, which God has given them to care for, and instruct in righteousness; the least that can be made out of it is, that it is a proof of hypocrisy.

We are convinced that gaudy, flashy and peek-a-boo dressing, leads nearly as many young girls to destruction as drink does the boys. Every sincere woman or girl should settle before God in their closets, the way they should dress. If all Christian females would do this, what a revival and reformation it would effect in the world. They would then decide on being original, natural, and such human beings as God has made. Let the choice of dress, be the product of a prayerful study of the Bible, and intercourse with the Great Spirit. To follow this order, what a different household many would have! What different children! What different friends? Yea, how different their whole

influence would be, and how different they would feel when they are dying.

Those who come thus far, in being straight in dress, in themselves and with their children, will doubtless, need no exhortation to prompt them to apply the same rules to their homes,—their parlors, with all their worldly decorations and ornamentation in high graded furnishings, godless wall-pictures, etc. They, no doubt, will obey the injunction, “Set thine house in order, for thou shalt die, and not live.” It is a sad mistake, if these rules are not applied, even to the contents of the carriage house.

If the reader finds the above difficult to digest, a good assistant is found in the third chapter of Isaiah. Read carefully from the sixteenth verse.

We will next, to some extent, investigate the subject of the festivals, concerts, entertainments and amusements.

Festivals, with other branches of entertainments, at this period of events, have practically become a recognized institution for church recreation. We have the cake and ice-cream socials; the tea meetings, and pie parties, and church fairs, where fancy work, or crazy-quilts are sold to raise money to meet the different needs of the church. At these festivals, much of the cooking used, is brought by interested wives of husbands who refuse to aid in the finances of the church. The pies, the cakes, etc., are often smuggled out of the homes by the wives to some appointed place, where they are perhaps sold by auction to the gentlemen, as in the case of box-socials, with some lady's name enclosed. Who that lady is, is unknown to the buyer until after he has made the purchase. He is then responsible to share

his lunch with the lady whose name appears within, and spend the evening frolicking with her. One man frolicks with someone else's wife, and some other man with his. Just think of it, all to raise money to carry on church work. What a deplorable state of things! What a base process for professing Christians! What a spectacle to see the pastor (the shepherd of the sheep) in a church social, and chairman of the frivolity, perhaps giving a comic song or recitation. Surely, in such cases, an imposturous figure-head has gotten into the pulpit. Truly this is the "Blind leading the blind," awaiting their final desolation.

The blessing of the Lord is promised on the bringing in of the tithes, as will be seen in our chapter on "Money and the Gospel."—But, must we sacrifice this blessing, for the sake of raising church money in a modern way? Can we afford to lay aside the blessing designated by Malachi, which is so great, "That there shall not be room enough to receive it," for the sake of having the privilege of raising money amidst fun and frivolity? We certainly can not. We should raise our voices loudly against these prevalent customs of men, and denounce this extravagance and waste of time, money and strength. It is a curse to spirit, soul and body, as is all gratification of the lusts of the flesh.

Revivals of religion and entertainments are two opposite poles. Oil and water are not more averse to union than they are. Professing Christians must lose their Divine characteristics, before they can fall to the level of entertainments. Revivals are of God; entertainments of the flesh and the world. The one seeks to please God, the other to please man. They are as distinct from each other as day is from night; as

different as fire and ice. While the church is in a revival, she keeps to her own business, and marches straight along the happy way of holiness, with resounding echos of heavenly song and assured triumph.—But, when the congregation of the Lord changes its course, and seeks entertainment managers and circus clowns, then, with fun and frolic, the church and the world hold carnival together. This is foreign to every design of Christ.

If pastors and their people are at a loss to account for the want of revival power in their congregations, they could easily, in many cases, locate the cause if they wished to do so, in the “Fan drills,” “Broom drills,” “Old maid’s carnivals,” “Mum socials,” “Mush and milk parties,” “Fairs,” “Festivals,” “Darkey minstrel shows,” “Theatrical performances,” and almost innumerable sprees, which often occur just before, or at the close of a so-called revival. This is a genuine process to ruin a revival, if there has been some symptoms of spiritual work done.

The money-raising amusements, are, with many congregations, the leading articles of announcement. Even in the local news, we see where these words:—“Concerts,” “Entertainments,” “Fancy fairs,” “Dramatic performances,” etc., are used in large type, that they might be especially noticeable. The concert, is now, in many places as much a recognized part of church life, as the prayer meeting; and, in plenty of places, it is far better attended. What a sad fact to see the works of darkness so often used as a Christian mission. It is especially sad, because so many precious souls are being misled by the specious pretext, that, it is a form of Christian work. They fail to see

that a seemingly, beautiful angel of light, may be the devil himself.

If entertainments were intended by Supreme Authority to be spiritually beneficial to the extent they are now in practice, surely they would not have been left unmentioned in the Holy Scriptures. If such is Christian work, why was no reference at all made to it, along with, "Go ye into all the world, and preach the Gospel to every creature?" We would say nothing, had He added, "and provide entertainments, kissing parties, etc., for those who do not relish the Gospel." Not one of our Lord's utterances included this, nor even the sign of an equivalent for it.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the clowns and the actors come in with their entertainments? We believe they have not entered yet, by way of the scriptural door.

Were the prophets or apostles persecuted because they amused the people, or because they refused to? The gospel of amusement has no martyrology. But the true witnesses of Jesus, whose testimonies stir the wrath of the world, have the glorious benediction awaiting them. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Then, "These are they which have come out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

For the church to keep pure, it must take and main-

tain the fixed position of a complete separation, and an uncompromising hostility with the world. Never a hint left the Saviour's lips, that the world could be won by pleasing it. What did He say? "Ye are the salt of the earth." Not the sugar-candy, not a lump of delight and sport; but something the world would be more likely to spit out of its mouth than swallow with a smile. It is something more likely to bring tears to the eyes, than laughter to the lips. Christ intended His followers, to share with Him in bearing the world's reproach and frown; but, some have invented a new way altogether, where there is no frown or rejection, and no reproach.

Jesus left the amusements out of the question, and "Came preaching the Gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." The careless and prayerless souls were amused and provided for, by Him, with a very innocent recreation,—just the Gospel! His first commission to His disciples was, "As ye go, preach!" His last was, "Preach the GOSPEL to every creature." In obedience they went forth, but not one evangelist substituted any means of entertainment to attract the people.

When the congregation could no longer tolerate the teaching of Jesus, and forsook Him, He turned to the twelve and said: "Will ye also go away?" He did not attempt to increase the diminished congregation by resorting to some means more pleasing to the flesh than the Gospel. No, He had no way of improving it, or making it more palatable. He did not change the order, and have a new style of service the next day. No, to-day just brings a repetition of the same old

simple Gospel of peace as yesterday. The falling away of the congregation may have been a source of temptation, to the remaining few, causing them, perhaps, to think that everything was going to the wall. But this did not change matters; the best was given first, and it was neither better, worse or different all through. What this Gospel did not do was left undone. Neither Jesus nor His apostles, ever, by nonsense or entertainment, tried to reach the souls that the truth could not reach. No, they wisely left the Gospel as a standing call, a warning, and a remedy for them, while life and breath remained.

Jesus pitied sinners. He earnestly and perseveringly plead with them. He sighed over them. He warned them. He wept over them, and won some; but never sought to amuse those he won, or those who rejected.

When Peter and John were imprisoned, the disciples without prayed. What did they say? "And now, Lord grant unto Thy servants, (Peter and John), that with all boldness they may speak Thy Word."—They did not say, "Grant unto Thy servants more policy, so that a wiser course might be pursued, which may avoid the offence of the cross." Their principles were too pure for this. The apostles knew their work and kept at it; "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." What a contrast is this way of working, to all the spiritual corruption now being perpetuated in the name of the most Holy One. May the Lord deliver the church from such rubbish and defilement, granting us again the practice of apostolic methods and principles.

The means of entertainment, is the devil's half-

way house from the church to the world. The church, in professing to be winning the world has, by the attraction of various amusements, turned the garden of the Lord into a public sporting place, and a fair ground. There are those who see no beauty in Christ—but for the church to catch their support; it has placed, in some cases, a grinning dagon over the doorway. Is it any wonder then, that the Holy Ghost absents Himself from the worship of the sanctuary, grieved, insulted and abused? “What concord hath Christ with Belial, and what agreement hath the temple of God with idols?”

We should walk in the light of this motto, only and always. *Cease to amuse, and seek to arouse.* Quit trying to please people who have only the thickness of their ribs, between their souls and hell. We should entreat sinners to come to Christ and gain the heavenly treasure, ere the waters of eternity sweep over the earthly tabernacle. Let the church confront the world, but only from behind the cross.

Some may ask, are we certain of the authority for all the above? The authority is this: “If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” “In the world ye shall have tribulation; but be of good cheer, I have overcome the world.” “I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world.” “My kingdom is not of this world.” “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.” “The friendship of the world is

enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Be not conformed to this world; but be ye transformed by the renewing of your mind."

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And then walk with me this way,"
But the good Church hid her snowy hand,
And solemnly answered—"Nay.

"I will not give my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there.

"Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.

My way you can see, is a broad fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it, and walked along,
And whispered in accents low,
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at the plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled;
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
And waved in a thousand curls.
"Your house is too plain," said the proud World,
"Let us build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer;
And maidens bewitching as syrens of old—
With world-winning graces rare.

Bedecked with fair jewels and hair all curled—
Untrammelled by Gospel or Laws,
To beguile and amuse and win from the World.
Some help for the righteous cause.
The Angel of mercy rebuked the Church.
And whispered, "I know thy sin;"
Then the Church looked sad, and anxiously longed
To gather the children in.

But some were away at the midnight ball.
And others were at the play;
And some were drinking in gay saloons,
And the angel went away.
And then said the World in soothing tones—
"Your much loved ones mean no harm—
"Merely indulging in innocent sports,"
So she leaned still on his proffered arm.

And smiled, and chatted, and gathered flowers,
And walked along with the World;
While countless millions of precious souls
Were hungering for truth untold;
"Your preachers are all too old and plain."
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I do not like to hear.

"They talk of judgments and fire and pain,
And the doom of darkest night;
They warn of a place that should not be
Thus spoken to ears polite!
I will send you some—a better stamp,
More brilliant and gay and fast,
Who will show how men may live as they list
And go to heaven at last.

The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to heaven.

And leave another behind?"
So she called for pleasing and gay divines,
Deemed gifted, and great, and learned;
And the plain old men that had preached the cross,
Were out of her pulpits turned..

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a gospel new,
"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why thus need it trouble you?

"Go take your money and buy rich robes
And horses and carriages fine;
And pearls and jewels and dainty food,
The rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in."

Then the Church her purse-strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn,
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the Church, and they of the World
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the Church sat down at her ease and said,
"I'm rich and in goods increased.

I have need of nothing, and naught to do,
But to laugh and dance and feast."

The sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen—the beautiful Church.
Her shame is her boast and pride."
Thus her witnessing power, alas, was lost.
And perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.
A voice came down from the hush of heaven,
From Him who sat on the throne;
"I know thy works and what thou hast said,
But, alas! thou hast not known

That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant Bride of a heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

—Selected.

WISDOM.

CHAPTER XVI.

Wisdom is a gift of God. "The word of wisdom," "Is given by the Spirit." Much importance is attached to it in the Scriptures.

Prayer is the most effectual means for the attainment of Divine wisdom. St. James tells us, that "The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Macknight says, "In the common acceptance of the word, it denotes a sound practical judgment concerning things to be done or avoided. But, in Scripture, it signifies that assemblage of virtues which constitutes true religion."

King Solomon stated, that "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." "Happy is the man that findeth wisdom and the man that getteth understanding: for the merchandise of it is better than silver, and the gain thereof than fine gold. She (wisdom) is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days are in her right hand, and in her left hand, riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them

that lay hold upon her: and happy is every one that retaineth her." "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee."

This wisdom which is so highly esteemed, has God for its author, in fact, this is why it is esteemed." The Lord giveth wisdom: out of His mouth cometh understanding." "God giveth to a man that which is good in His sight, wisdom, knowledge and joy." "Blessed be God, for wisdom and might are His: He giveth wisdom unto the wise, and knowledge to them that know understanding."

The Lord spake unto Moses saying, "See, I have called Bezaleel, and I have filled him with the spirit of God, in wisdom and in understanding. And in the hearts of all that are wise-hearted, I have put wisdom."

God said to Solomon, "Ask what I shall give thee." And Solomon said, "Give thy servant an understanding heart, that I may discern between good and bad." "And the speech pleased the Lord that Solomon had asked this thing. And God said unto him, behold, I have done according to thy word." And he was made the wisest man in the world.

Of Daniel, it was said, "Wisdom, like the wisdom of the gods was found in him."

The Holy Ghost is the great agent, by which Divine instruction is communicated to our minds; and He is emphatically called, "The Spirit of wisdom."

If the queen of Sheba came from the utmost parts

of the earth, to hear the wisdom of Solomon, and see his glory; how earnestly we should press our way to its attainment here, that, in the great hereafter, we may behold the full glory of His eternal majesty, and aspire to the greatest height of wisdom; which in comparison with that of the most wise and learned of earth, makes the latter seem but the foolishness of idiots.

There is such a thing as the wisdom of this world, which is so insignificant that it will come to nought; this is a thing too weak to rely upon. Let us lay it aside, sufficient to make room for the foolishness of preaching and the word of life. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." But "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Human wisdom could not originate the Gospel, neither can it carry it on and sustain it. Still, it is resorted to so much in vain.

St. Paul said to the Corinthians, "And I, brethren, when I came unto you, came not with excellency of speech or of (human) wisdom, declaring unto you the testimony of God . . . but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Our reconciliation with God, in the work of regeneration, is commonly termed in the Scriptures, "Wisdom." It also has another common meaning, which is good judgment, or a judicious course of action, after that reconciliation. This meaning is brought before us in the following quotation, "He that winneth souls is wise." Foolishness in religion, even when it

is exhibited by good people, is too weak to win souls.

It takes a wise man to win souls for God, but not a wisdom hobbyist. There are some who see a little fanaticism and wild-fire in others, and take such fright at it, that they jump far to the other extreme and become such wisdom hobbyists, that they have no fire at all. To get the true wisdom, thank God, does not mean to dry up in our souls and lose the fervent energy of Holy Ghost power and life, which is wisdom itself. If we must get cold and dry in our experience in aspiring to wisdom, it is anything but worthy of recommendation.

The Christian should show by his life that he is only living to originate and perpetuate revivals of religion. If he fails in this, he fails in the object of life; if he succeeds, it will be by the wisdom and power of God.

Some people have wisdom enough to originate revivals, but have not sufficient to carry them on. They commence a good work, and cause a splendid move among souls, but, perhaps with one single stroke of unwise action, they destroy this work so effectually, that it is left worse than in the first place.

Some try to work God altogether; others try to work the people altogether—but the greatest art on earth, is to be skilled in the knowledge of taking hold of God with one hand, and hold of the people with the other; and then working the two together until salvation is effected in the latter. To do this, we need a deep understanding, Divinely disclosed to us, of both the nature of Divinity, and that of human nature. There are some who will do almost anything for the good will and esteem of people, regardless of how much it grieves the Holy Spirit. There are others who go to the op-

posite extreme, and seem to care very little what anybody, good or bad, thinks of them, as long as they serve God, as they call it. It is wrong to state in a religious experience meeting, that you do not care what anybody thinks of you. We should care much what our pastors and our Christian brothers and sisters think of us. We should also care much about what sinners think of us, whether they have confidence in us or not, whether we have a hold on their affections or not. If they have no confidence in us, and we have no grip on their affections, we have not the least power over them to win them for Christ.—Of course, if one should get in a strait where he must have the enmity of either God or man, he should, by all means, please and obey God. We fear that many good people are persecuted and despised for their well-meant, but unwise and repulsive actions,—but they think that they are opposed for the sake of righteousness, and consequently, never improve their course of action.

One of the greatest hindrances in soul winning is *undue haste*. It does not do to try to hurry God's work too fast. We should always let patience have her perfect work, though, at times, it may seem almost to eat the flesh off our bones. The words that brought Lazarus to life were spoken mildly and calmly, and not until the stone was rolled away from the supulchre. On the other hand, it will not do to neglect any part of our duty.

It is good to be zealous in God's work, but zeal must be accompanied with discretion. Supposing a preacher should want everybody to get blessed at the same time and just when he takes the notion. Should we always adhere to such things? We think not. How

does he know but what some souls in the congregation are undergoing the most severe trials, and, perhaps, are weighed down with heaviness through manifold temptations? We do not say that such will not get blessed at those times; we would rather affirm the opposite, but the blessing which God gives them at that particular time, may be administered in a different way, and, perhaps, be deeper than what others may suspect.

Divine wisdom is needed in the public exercise of religious meetings and all other efforts put forth for the salvation of the perishing. These efforts will only prove to be beneficial to men and redound to God's glory, so far as they correspond with true heavenly wisdom.

We believe it to be the duty of every pastor and every layman, to raise a strong voice against sin in all its forms. But we do not believe that *every* assembly, and every occasion is a fit and proper season to particularly denounce certain gross sins, such as gambling, cheating, drunkenness, tobacco, and other habitual indulgences; secret orders, stylish dressing, ornamentation of homes and children, life insurance, etc. When these evils are continually cried down and harped upon, yet no intelligent proof given as to why they are wrong, it will be without good effect; it will prove to be a matter, both done at a wrong time, and overdone, and will have little impression for good with intelligent people.

Much time and labor can be wasted, trying to get unawakened sinners to give up their secret lodges, life insurance, tobacco using, style, etc. To attack such things prematurely, often does more harm than good.

Would it not be better to labor to show them the beauty and power of salvation, and the necessity of preparing to meet their God. Then, when conviction is working, and the drawings of the Spirit are in action, the sinner will loathe his sin, and will take no more pleasure in it. This may be the best time to show him his unrighteousness, and not when he loves his sin and has no desire for the things of God. If the Bible truths are preached to the unawakened, and Jesus is lifted up, "He will draw all men unto Him." We should do with the sinner, as Philip did with the eunuch, preach unto him *Jesus*, get him sorry for sin, and perhaps, (if you are a minister), you, too, will have the privilege of administering to him the emblems of pardon in the form of Christian baptism.

It should be remembered that some have more natural, and perhaps, more acquired ability to treat certain subjects with success than others. We need to understand ourselves, as well as God's ways and the minds, natures and hearts of the people.

We should not abuse our own personality, by trying to do things exactly like someone else who is honored with success. This is what the monkies do, one tries to do just what it sees another doing. We should study the way that God can use us to the most profit; then pursue that course with all our might. On the other hand, care should be taken not to get too much unlike other successful men. It is not a matter of like or unlike them; but a matter of using one's personality to the glory of God, which has no conflicting features with Christian unity.

There may be times when strangers who have heard much about our services, drop in to see for themselves

what they are like. They do this with all sincerity. What a time to preach *Jesus* to them? But how often it is otherwise. Suppose it is a stylish lady that steps into the meeting for the first time. She is not thinking, just now, about her style, for she is accustomed to wearing it: it is *Jesus* in the people and in the pulpit, she is wanting to see; what a time to present the Saviour. But instead of this, the preacher cannot tolerate her style. He lets everything else go, and goes at it in earnest. Her thoughts were not on her style, but he soon puts them on it. He cuffs her with his sermon, on both sides of the head, (as the pugilist might say), until she is, almost cuffed to a peak. This being the subject of the sermon, the people fall in line, and make it the subject of all their prayers and testimonies. The lady bears it all, and says nothing, but longs for the close of the service, to be relieved from such a situation. A friendly handshake with her at the door by the preacher, when she is mildly making her escape, will not counteract the injurious treatment extended to her, though it was given with the best intention, and purest motives, but, with the greatest lack of wisdom. The lady disappears, and time proves her first visit there, to be her last. The preacher, and perhaps the people, too, console themselves by saying, the meeting was *too hot* for her: probably so, but was it the right kind of heat, and was it turned on in a judicious way, and at the proper time?

This method is likely to have the same results in the case of tobacco users, drunkards, secret lodge men and those who indulge in the countless and prevalent evils of our day. In our efforts to rescue the lost, we should guard against a course which is contrary to love,

on which God's truth places so much stress, and which is the essence of God Himself. Get hold of a person's affections before you discipline him too much. If you whip a horse without tying it, you are not likely to get more than one clip at it.

Some may say, regarding that stylish lady, "Let her go, we are better without her." Perhaps she is a professor, and they say, "She is an old dried up formalist, we're glad to get rid of her, for she would only be a hindrance to our meetings anyway." It may seem so, until all the sinners, and old dried up formalists, get what might be called their discharge, leaving a little bunch of members to sit in one corner of the church. This resolute few may meet regularly, year after year, but little benefit is derived from it, outside of their own souls. Little is being done, simply because there is little to work on. When the pastor and the little band meet in their services, they perhaps preach, exhort, pray and testify, about being despised for righteousness sake.

Once a congregation is thus shattered, it is seldom reclaimed, and future pastors often have to suffer for years and years for a blight brought on a congregation, by the unwise course of one.

After such desolations have been endured a few years, we believe, there would be a brightening up of the countenances of the bunch in the corner, if, on some Sabbath, a good crowd of sinners and dry professors would unexpectedly gather to their service. We believe that dry, bad, and all, as they are judged to be, there would be more inspiration in preaching to them, than to empty seats. Perhaps, they could be converted easier, too, than the seats.

There is a cause for every effect. When there is a revival, there is a cause for it. When it gets dwindled down again to little or nothing, the cause can generally be determined.

When God's work in a community is not prosperous, the cause should be investigated, located, and, if possible, extinguished; we fear that in many cases, if it were located, it would be with those who are the most zealous for God's cause, those who, are the most anxious to see His work prosper, but have a zeal which is not balanced by wisdom. This may be caused by a lack of unction from on high, or by a wrong application of it.

Neglect of duty, in this world, gives us too heavy a burden for the next; and undue haste in time, gives us too heavy a burden in this, and spoils us for both worlds; but time well improved, and a life well managed, prepares us for both.

It is often seen that when the waters of one's own experience are running low, that he is inclined to scold others for not being better than they are. No one can scold people into religion, as scolding only wounds. The richer our experiences are, and the more the Spirit of the Lord is filling our souls and resting upon us, the stronger things we can say when rebuking sin, and have the people to joyfully receive them, and profit by it. You might take a sledge hammer and pound a cake of ice into a thousand fragments, and it would still be ice.—But, bring it in beside your brilliant fire and very soon you will know that, instead of ice, the living waters will begin to flow.

Our blessed Lord told Peter to feed His sheep and His lambs. The lambs are more tender, and require

more care and different food than the sheep. What would be good food for the sheep might kill the lambs.

Pastors need to be very humble and prayerful to understand their work, to use the proper wisdom, and to accomplish in the Lord's vineyard. Those of us who are strong now, "Ought to bear the infirmities of the weak and not to please ourselves."

St. Paul fed the spiritual babes on the milk of the Gospel, and the spiritual adults, on the meat. There are some, which we need to feed on milk, too, and perhaps this would be too strong for some of our twentieth century babies, probably a little milky water would be all that some of them could stand.

We need great wisdom in the enforcement of discipline. Many classes of local members seem inclined to forget their disciplinary vows. Those, who for a long time, have been careless about the observance of the discipline they promised to keep, are difficult cases to handle. To bring them back to a proper standing, generally necessitates a steady and gradual process of enforcement. Not all at once, but little by little, until the whole is reached. To do this successfully, we must understand our subject. No preacher should have only one way of dealing with the different classes of people. Their natures differ, and a wise pastor must understand that difference, and labor accordingly. Some sincere ministers think that the cause of God cannot flourish until all who are not observing discipline, in every point, are driven out of the society.—If you take a fair look at it, and locate the trouble, you will see that they are too far out already. You need to get hold of their affections and lead them farther in. Of course, there are some, which no prudent course or

wise steps, will reach. They will do wrong in spite of everything. After such have been faithfully and properly labored with to no avail, it is a righteous act to disconnect them from membership.

There is need of wisdom in the pew, as well as in the pulpit. Many often do the harm in their testimonies, that a wise pastor avoids in his sermon. It is not wise to try to force people to believe you have religion. If they cannot see it in you, they will not believe it by force of argument or hysterical performances.

A pastor may feel the necessity, in a certain congregation, of a sermon on a particular line that the people stand in need of. He may feel it a delicate subject to preach about without giving offence, as it is a point on which his people have gone far astray. He does not desire to offend his people and drive them out of his reach, and away from his influence, so he prays much over the matter, perhaps for days or weeks. At last he gets his message from God, he feels confident as to where he should begin, what to say, and where to end. He feels that all he could say, would be too much at that time. Well, in this spirit and wisdom he preaches with success and good results.—But how often people do not leave the subject at that Divinely inspired stopping point, and get up in an experience meeting and blaze into it by random, each one laying aside their personal testimonies, which is the order of the meeting, and preaching a little sermon on the same subject as the pastor, as though he had not finished his discourse. They forget that the congregation will, on delicate subjects, take much more from a pastor without offence than from each other; for it is the pastor's business to instruct them.

If people will keep right with God, and carefully follow Divine inspiration, they will have variety, too, in their testimonies. They will not always say the same old thing, and in the same old way. We have seen people with a peculiar little jump, a peculiar little dance, or something similar, every time they testify. They never sit down from testifying without going through that little performance, and by doing it in precisely the same way.

When one gets variety in testimony, so that the experience can be given sometimes long, sometimes short, sometimes noisy, sometimes mild, sometimes jumping, sometimes otherwise, then, the people will not know before he gets up, what he is going to say and do. They will then have interest in his testimony, and the Lord will have a chance to use him and lead him. The Lord's instruments have more than one string, on which to play the heavenly music.

Another line of testimonies that lack wisdom, are such as this, "I praise God that I am alive, glory to God! I know I will never backslide. I was once an awful sinner, glory to God! I used to use tobacco, drink whiskey and fight. Hallelujah! I see lots of others doing the same things I used to do, glory to Jesus in the highest. I know that many of my old chums are still on the way to hell, where I once was. Glory to God, hallelujah! but now the blood of Jesus saves me."

Sometimes we hear prayers offered in similar language. One should also guard against improper response to the prayers of others, as in saying "Praise God," to the part of a prayer which makes reference to the many who are unsaved.

Lightness in singing should be avoided. This is often heard in services, especially during testimony meetings. Many hymns, unlike those of the noted Charles Wesley, are too light in their sentiment, for use in public services. We should sing what has doctrine and depth to it; not like the following :

"Oh! King David he went dancing.
Oh! King Daivd he went dancing.
Oh! King Daivd he went dancing,
With the glory in his soul.

Chorus—

Hallelujah! Glory, glory,
Hallelujah! Glory, glory,
Hallelujah! Glory, glory,
Oh! there's glory in my soul."

Frivolous hymns should not be used just because they are sung to some lively dancing tune.

We will next briefly consider some unwise and irreverent, and very unbecoming habits which are often witnessed in connection with, or during the time of religious services.

One of the most prevalent of these is, that of coming late. Very occasionally, some unlooked for circumstance, or dispensation of Providence might hinder the true ones from being to their place on time; but, there is seldom any lawful excuse.

How many, who, on all other occasions, would be promptly on time, are, nevertheless, behind when it comes to the hour of divine worship, which is the most important of all.

Those who engage in service to man would not think of being a moment late, yet, most any time, or not at all, will do for the service of God. Thus the

service to man, and secular things, are, in reality, exalted above, and made of more importance than the worship of God, and divine things. People who would remain up half the night, or arise at from two to four o'clock in the morning, and drive from ten to twenty-five miles through wind, or frost, or storm, to be in time for the market, and in order to get a good stand, are often behind when it comes to the hour of prayer. Or, if it is to prepare, or drive the milk to the factory, there is often a strife to see which will get there first. But most any time will do to appear in the sanctuary to do homage to the God of heaven. How sad to see those who once were foremost in the work of the Lord, get so enamored with the things of this life, that they come along from thirty minutes to an hour late. Business men will be in their places to attend to the needs of the first customer. The doors of theatres will be besieged long before the appointed time, but how little anxiety to get to the sanctuary of the Lord. Each individual worshipper should remember that they either greatly help or hinder every service which they attend. How much hinges on the moment, none but God can tell. How much the success of each service depends on the people of God being to their places on time, eternity alone can reveal. Besides, it is a sure indication of slothfulness and spiritual decline. When people are in a revival flame, and have the work of God and the salvation of souls at heart, they get there on time and can scarcely wait until the hour appointed for the service to begin.

Supposing the soldiers would come loitering along at any time they might choose, what confusion it would make, and what victories would be lost. Soldiers of

Christ should be on time, and, together present an unbroken front to attack and defeat the great enemy of souls. If Peter, James and John had been a few minutes late in coming to the Mount, they would have missed the grand transfiguration scene, or that of the glorious ascension. If Elisha had tarried a few moments behind Elijah, he would not have witnessed the horses and chariot of fire, nor would the mantle have fallen upon him, or the coveted blessing been received. What seasons of refreshing we would have if all were in their places, and all in the spirit at the appointed time.

Then again we have seen those who were on time get in groups in the shed, or yard, or entrance of the sanctuary, and talk about business, or weather, or prospects of crops, or the latest news, or, even whisper about their neighbors. Then, when the first hymn is announced, or the sound of singing is heard, they come in with more or less noise and confusion, and possibly bow their heads in prayer, but the spirit of prayer is absent, God is grieved, the Spirit quenched and a blessing lost.

The mind should be previously prepared for the worship of God, by quiet contemplation, earnest prayer and holy anticipation; but, when other things are allowed to control the thoughts until the moment the service begins, it will then take sometime to get the course of the thoughts changed and the mind engaged in the real worship of God.

Another unwise, and to say the least, unbecoming thing, is that of turning around to see those who are coming in. We have seen nearly the whole congregation guilty of this irreverent act. It is a sure indica-

tion that the mind is not stayed on God or the service. The individual who does this is guilty of disturbing the sacredness and solemnity of the service, and sets a bad example, especially to the young. This makes it hard for the preacher or person in charge. It is, no doubt, a cunning device of the enemy to detract from, and wound the spirit, and curtail the influence and benefit of the service.

A great lack of wisdom is sometimes manifested in unnecessarily running to the stove or windows or ventilators, etc., during the most important parts of the service. We have seen some self-appointed sexton push his way out of the crowded seat and stride over to the stove and rattle around, or get others up off their seats to raise or lower the windows, and that in the midst or climax of a sermon or exhortation. This makes it doubly hard for the preacher, and difficult for the Holy Spirit to work. Often burning messages from burdened hearts have been almost, if not entirely, lost, by this unwise and short-sighted procedure. Then Satan grins and chuckles at his successful endeavors to disturb and injure the true worship of God. The Holy Spirit must get our attention before He can operate. Anything that hinders this is a great injury to the service.

Then there is the lack of wisdom in connection with the successful management of children during the time of worship. We believe in the gathering of the children, but they should, from the first, be controlled, and early taught to reverence the house of God. They should be kept under vigilant control by the parents or guardian. It is wicked to allow children to run about, climb over seats, go from one to another, play with

other children, do comical things to amuse others, to run for drinks, or act ugly or otherwise habitually disturb the worship of God. You can usually tell how children are trained in the home by the way they act when in service. Older ones who encourage the above actions are worse than the children. The sanctuary is not a place to pass the baby around on exhibition.

Whispering during any part of the service is very injurious and betrays the trend of the thoughts. Yawning, nodding or sleeping cannot be too strongly condemned. All such things greatly injure the spirit of the service. We need to be wise as serpents, and harmless as doves. If every one would come in the spirit, come praying, come on time, guard their every look, and word, and act; keep in the spirit of true worship, and allow nothing to distract, how God would be honored, the Holy Spirit cherished, Jesus exalted, and blessings would descend in such abundance that there would not be room enough to contain them.

Oh! that our eyes may be anointed. If they were as they should be, we would often detect the presence of the cloven foot behind very many, apparently trivial things in the eyes of some.

We have noticed, an unwise fanatical stare, that some practice, which we do not favor. They look into another's eyes for a considerable time without saying a word, as though he owed them a thousand dollars, and then, after a time, say glory, or something similar. They seem to think, to have power, means to look and act that way.

A wise man will not allow himself to be hindered, or to stumble over the peculiarities of some half-witted

person in the congregation; neither will he judge all by one such person.

Lastly.—It is very unwise for you to keep the busy agent of this book; standing for nearly an hour at your door, while you are reading it, and then not buy it. It is more than unwise, too, it touches on principle, for you to partly buy it, and encourage the agent to leave it with you, then, after you have read it through, (at our expense), give back the book, saying, "I don't think I will buy it now."

"If any of you lack wisdom (on any line) let him (labor to amend and then) ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Why should we lack wisdom, when we have such a treasury as the fulness of heaven at our disposal?

PRAYER.

CHAPTER XVII.

Prayer is the reverential going out of our desires to God, through Christ Jesus our Mediator, by the aid of the Holy Ghost, for promised blessing, accompanied with penitential confession of sin. It is a recognition of God's rights and perfections, a grateful acknowledgment of past mercies and favors, and a humble reliance on Him for the blessings we seek to obtain.

The subject of prayer is worthy of our highest attention and consideration, as a right conception of it, with the proper qualifications of soul, are necessary to enable a man to pray aright, acceptable to God and beneficial to himself.

Prayer is a positive duty, very frequently enjoined in the Scriptures. It is graciously adapted to meet the moral exigencies of man. The right to pray is a benefit conferred on all true believers, with a special assurance that they shall be heard in all things which are according to the will of God. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." It is under this institution that all Christians are constituted intercessors for others, even for the whole world.

Prayer is the wanting heart, crying to God for relief. It is the prostration of humility, the outburst of fervent, holy desires, and the confidence of trust. It

is a keen sense of helplessness, apart from Divine support. It is an uplifting of the soul to God, where, through the benefits of the promises, the soul claims its Divinely given, but unmerited rights. It is not an emotion produced in the senses, but an effusion of the heart to God, a panting in thirst for some particular thing from Him.

Prayer is an act of the mind, as well as of the heart. It must be a rational, as well as a spiritual worship. Human intelligence must be employed in application to the Divine affections. It must be rational, for we must connect with devotion, the distinguished faculties of our nature. It must be spiritual in order to be acceptable to God, as, "He is a Spirit," and can only be worshipped "in spirit and in truth."

Prayer is a solemn address to God, as the ruler of the world, and Father of the human family. It includes the acknowledgment of the Divine perfections and sovereignty; and an earnest entreaty of blessings, both upon ourselves and others. Prayer, when vocal, is an external act and includes the correspondence of the will and affections. It may also be purely mental, when the acts of which it is composed are conceived in the mind, and not being clothed in audible words.

That the Scriptures enjoin upon us the practice of prayer to God, we trust, is sufficiently proved in the following quotations: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." "Watch ye therefore and pray always." "Be careful for nothing, but, in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." "Pray without ceasing." "Continue instant in prayer." Our Lord has taught

us, "to pray and not to faint," and the prophet instructs us to "Pray for the peace of Jerusalem, they shall prosper that love Thee." We should exhort, therefore, that, supplications, prayers and intercessions be made for all men.

It follows, therefore, from these passages, that prayer is a duty. It is made a part of the conditions by which we receive good at the hand of God. Every case of spiritual pressure or need, should be made a subject of prayer. When sincere prayer is offered, God, by His Spirit operates in us, in connection with the prayer, to produce in us a fitness to receive the blessings we ask. Prayer, is simply the application of an insufficient, to a sufficient Being, for the good which the former cannot otherwise obtain, and which only the latter can supply. It is a marvellous instance of the condescension and sympathy of God, that we are allowed to use such freedom with Him, as to pour out our hearts to Him in prayer, in a way which we could not do with our best and dearest friends.

Prayer can open the windows of heaven and shut the gates of hell; it can move God and detain angels until they leave, with us, a blessing. It can tap the firmamental reservoirs for rain, and bring forth from the flinty rocks a mighty river; it can change a nation in its course, and rob great armies of anticipated victories.

Prayer is the breath that keeps the soul alive; it is as impossible to keep a Christian experience without praying as it is to live physically without breathing. The neglect of prayer is the point where backsliding among Christians first sets in. If David needed to pray three times a day, and the Son of God spend

whole nights in prayer; John Wesley, Knox, Welsh, Finney, and others to spend hours daily in prayer, surely a parallel practice is involved in victory for us. David said, "Early will I seek Thee." So should we pour out our souls in fervent petitions to God in the early hours of each day—a grand means to become spirit-filled, which makes it easy to retain the spirit of prayer during the busy hours of secular employment. A person of much power must be a person of much prayer.

Prayer is the language of want, it is a vital part of the saintly life; it is worship, and involves praise and thanksgiving. Many things are done, or not done, just as people pray or neglect prayer. The Lord indites and inspires prayer; God prays through man and man prays in God. It is through prayer that the benefits of the promises are received. "If ye ask anything in My name, (that is, according to His will) I will do it." When our petitions are made agreeable to the Word of God, the answers are indorsed with the name of Jesus, and also with the seal of the Holy Spirit.

The range of the prayer-life is exceedingly wider than many perceive. It is inspired of God, and performed by man. It takes in earth, heaven, hell, time and eternity; life and death, want and supply; labor and rest, enjoyment and suffering; reward and punishment; home and neighborhood; the small and great, the natural and spiritual. It holds connection with our interests and the interests of others in all the events of Providence. When our prayers are in the Holy Ghost, they carry along with them the sensibility of the Spirit's help. The effectual, fervent prayer is both of God and man. The human spirit has a warmth

of its own, but only as it catches the Divine heat is its prayer effectual. Montgomery, terms it as,

“The soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

O Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer, Thyself hast trod;
Lord, teach us how to pray.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven by prayer.”

Prayer supposes not only a sense of want, but an ardent, restless, importunate desire to have that want supplied. The former may exist without the latter. We may have wants, and yet advance no solicitude to have those wants supplied. We may have a seeing eye, without a feeling sense. We may have light without heat, knowledge without zeal, a clear head with a cold heart. Many know they are sinners who refuse to become saints. They know they are exposed to danger, but make no effort to escape.

When answers to prayer are obtained, they must proceed from a heart-felt, fervent spirit and importunity of desire, by which the prayers of saints are uni-

formly characterized. It is well for us to know, that God does not always bestow His spiritual blessings on us, at our first asking, even when the common conditions have been met. He requires us to be urgent, eager, importunate in approaching the throne of grace. This apparent delay, in some cases, on the part of God in answering our petitions, may teach us to more highly prize the blessings which have cost us many tearful prayers.

The spirit of prayer is a spirit of deep humiliation; it is that temper or disposition of mind, which is essential to the right discharge of this devotional exercise. The prayers of penitent sinners, to be effectual, must be offered in the spirit of fervency and intensity of desire. Scriptural prayers are always fervent prayers; and the soul of the penitent seeker has feelings as follows: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow; then called I upon the name of the Lord." "Like a crane, or a swallow so did I chatter; I did mourn as a dove."

The spirit of prayer is a spirit of implicit dependence on the agency of the Holy Ghost. Prayer is the effect of the Spirit's influence, as seen in the following quotations: "I will pray with the spirit." "Praying always with all prayer and supplications in the spirit, and watching thereunto with all perseverance and supplication for all saints." "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Those who pray effectually must pray a great deal; they must follow the example of the apostles, who gave themselves "Continually to prayer and to the

ministry of the Word." James, particularly, after his death, was found to have large calloused lumps on his knees, like that of a camel's, from his kneeling so much in prayer. If we wish to pray aright, we must learn to walk and talk with God; in doing this, He will reveal to us the proper objects for our prayer. If we keep the wires of communication between us and heaven properly connected, plenty subjects of prayer will be presented to us, together with as much of the spirit of prayer as the body can perpetually sustain, which enables the applicant to prevail to satisfaction.

One of the greatest blessings relative to a spirit-filled soul and a life of holiness, is prayer. It is that liberty of utterance which enables the believer to come directly before God and freely disclose to Him, every thought and desire without reserve; and this he does, not only for himself, but also in behalf of others.

What misconceptions some have of prayer, who, in reference to someone who has prayed, says, "He made a beautiful prayer." Can any man's prayer be properly termed a beautiful prayer? Is prayer a sort of a mechanical contrivance, a work of art, or a piece of human composition? No, but it is a Divine inspiration, the inward breathing of the Holy Spirit. Prayer has God for its source and is begotten of Him. In prayer we need the inspiration of the Holy Ghost. He is emphatically the spirit of prayer; the petitions thus inspired are God-given, that they might return again from man to Him, which, in response to the accompanying solicitude, the answers are returned to man.

We are encouraged to pray, in the precepts and promises of the Gospel. The Lord commands us to "Pray always with all prayer and supplication in the spirit."

“To pray everywhere,” “To continue instant in prayer,” and we are told that, “Men ought always to pray and not to faint.”

Prayer has power to command the four elements, viz., *air, fire, earth* and *water*. As to *air*,—St. James tells us that “Elias was a man subject to like passions as we are, and he prayed that it might not rain, and it rained not on the earth for the space of three years and six months.” He prayed again, and the heavens gave rain, and the earth brought forth her fruit. As to *fire*,—we learn that Shadrack, Meshach and Abednego came forth unsinged from the fiery furnace, the heat of which consumed those who approached it. As to *earth*,—we see where Moses prayed and the earth opened her mouth, and swallowed up Korah, and all that appertained unto him. As to *water*,—the Sacred Record tells us of dry pathways being opened by prayer through sea and river. It stopped the sun in the firmament, caused fire to fall from heaven; threw down the walls of Jericho; subdued kingdoms; stopped the mouths of lions; raised the dead; overcame evil angels; cast out devils; and controlled even God Himself, owing to the pledging of Himself, with the giving of His promise. Neither Moses nor Jacob, would let the Lord go without Him granting them their petitions.

Prayer to God is always in order, it is never out of season; but the morning hours are especially favorable to closet devotions. The success of our prayers, and the beneficial influence with which they effect ourselves, and the souls of others, depend especially on the manner and spirit in which they are offered. They are successful in proportion to the faith, zeal and fervent importunate spirit which accompanies them. When is

the mind in the best state to exercise itself in prayer? When is it the most active and energetic? And when are all the members of our body the most vigorous and most free from fatigue and lassitude? Is it not in the morning, just after the body has enjoyed a good night's rest; just when we have disburdened ourselves of a load of weariness, and just before we yoke on the responsibilities of the approaching sunny hours, which necessitates more or less application of the thoughts and ingenuity of the mind?

Dr. Boerhaave, in his natural state, was very quick in resentment when crossed, but, when he became a Christian, his patience and love, under the strongest temptations to provocation, was admired by his friends, who made inquiry regarding the cause of the change in his spirit. His reply was, that he had, "By daily prayer and meditation, mastered himself." It was his daily practice to retire for an hour in the morning, and spend it in private prayer and meditation: he said, "It gave him spirit and vigor for the business of the day."

To allow private prayer a proper exercise, more time should be devoted to it than other prayers. In it, is where we gather the moss of grace and win our greatest victories. In private prayer we can disclose our sentiments to God as we cannot otherwise. Let us, as Christians, prize all our privileges, especially, that of private prayer, of holding, alone with God, sweet intercourse and fellowship.

In order to promote a revival of religion, two things are necessary, one is to move God, the other is to move men. The truth moves men, while intercessory prayer moves God, then, His spirit operates in the heart of

the sinner, thus preparing his soul as a seed-bed for the truth of the Gospel. Prayer, is the most essential link in the chain of causes that lead to a revival. We may preach, exhort, and sing, yet without success, when little stress is laid on prayer. Truth, by itself, will never produce the full and proper effect. It must have the accompanying operations of the spirit of God, which is actuated by prayer. Often the truth is used in revival efforts apart from zealous prayer, which generally proves to harden men in impenitence, rather than convert them. On the other hand, prayer alone does not convert sinners. We must be faithful in personal duties to the unconverted, especially in regularly visiting, and praying with them in their homes when possible, and by unfolding to them the beauty of Gospel truth, either by preaching, exhortation, or private discourse. Then the Spirit in answer to prayer, will have something to work on. Those who place great reliance on prayer, along with a legitimate connection of faithful labor in an evangelical administration of the Spirit's sword, are alarmed at the absurdity of so many people, who talk of getting, or working up a revival.

The use of forms in prayer is contrary to the Spirit's leadings. The very idea of using a form, rejects the leadings of the Spirit. Nothing else could be adopted to so completely destroy the spirit of prayer, and darken and confuse the mind, as to what constitutes real prayer like the use of forms. They are absurd in themselves, they do not help as intended, but break the power of prayer. They leave it with only one foot to walk upon, and that foot, is form. Prayer does not consist of a certain arrangement of words, but it is the human, breathing out the burden of the heart

to the Divine. If the desires are not enkindled, the thoughts directed, and the whole current of feelings produced, and led by the Spirit of God, it is not prayer.

God wants good, fresh, spontaneous, wholesome prayers, those that pierce the rocks of obstruction to where the diamonds lie. Those who use forms, and many who do not, commonly pray very weak. Feebleness in prayer, is a mark of a diseased soul, which signifies the need of the benefits of the soul's physician. There is such a thing as leaving God out entirely, yet, in a formal way, calling upon Him.

Many prayers are badly frozen, they need to be thawed out. A hot heart makes hot, and usually successful prayers. One writer on this subject, in using the figure of the mail, says: "Some prayers never reach God, because they are not addressed to God's office. They are, (in public), addressed to the audience. God's office is not in our neighbor's care; and if we direct our prayers to that point, they will certainly go to the dead prayer office." Sometimes prayers are offered at random, from a thoughtless mind and indifferent heart. They cost nothing, are worth nothing, and must go to the rubbish pile.

We should make a life-concern of prayer; we should make a real business of it, as of any other occupation, a vocation, and not an avocation. In the church of to-day, the prayer-machinery is not half worked; it is no wonder that it gets out of gear, dry and rusty. All the mighty men of God in past ages, have been men of much prayer. They prayed skilfully and successfully, because their hearts were filled with the Spirit.

The tone and volume of voice, in public prayer, are often of much importance. It is necessary, in public

prayer, to keep pace with the Spirit; not louder than He fills, and as loud as He wishes to inspire. The voice, in public, should not be raised very loud, simply to make a noise. The inspiration of the Spirit must prompt the voice in raising the tone high, to make a noise that is spiritually profitable. Sometimes the Spirit is crowded by the use of too loud a tone to correspond with the inspiration. Loud tones generally, but not always, accompany earnest, vocal, public prayer.—But sometimes a boisterous prayer is more a half-frightened struggle with unbelief, than an energetic, prevailing prayer. This is sometimes hurtful to both body and soul. Such a prayer is profitable, only as it leads us to the knowledge of our error, at which point we can begin to order our prayers aright. A Divinely ordered prayer, accompanied with the proper faith and inspiration of the Spirit, is refreshing and beneficial to both body and soul. Some have so much levity that the Spirit cannot dwell in them, consequently, where the Spirit is not allowed to dwell in the heart, it cannot operate in prayer. The Spirit of God is of a solemn and serious character, and will not dwell in those who give way to thoughtless levity.

Prevailing prayer does not consist of benevolent desires merely, though they are doubtless pleasing to God, these pervade heaven, and are found in all holy men, but they do not constitute prayer. Prevailing prayer, is that prayer which reaches through the difficulty; it moves God and affects the object. To accomplish this, we must have a definite object of prayer; it must employ the whole mind, and rest upon the heart. Many people retire to their closets because they must say their prayers, this is mocking God, rather than pre-

vailing with Him. We should refuse to be satisfied, when we pray, without the answer. Nevertheless, care should be taken to see that the prayer is according to the will of God, as His will is made known in the Bible, or revealed by the Spirit in harmony with the Scriptures and sound sense. Much time, and many prayers, are practically lost, as many stop at a certain point, when they are possibly near the victory, and thus fail to pray through until they prevail for the object of their desires.

Without the spirit of prayer, ministers will do but little good; they need not expect much success, no matter how eloquent the language of their discourses are, if they do not prevail for it. Prayer, according to the will of God, should be offered persistently until the answer is secured. The same as a mother whose child is sick; she goes about her house, sighing as though her heart would break; should she be a praying mother, her sighs are breathed out to God in prayer all the day long. Whether she is present or absent from her child, her mind is constantly with it. This is the state of mind in which people prevail with God.

Many fail to prevail because they pray in selfishness, *e.g.*, a woman might pray for the conversion of her husband, but at the same time, her mind might be more on the personal benefits to herself by his conversion, than the benefits brought to his soul through the administration of saving grace to him. She may look at the benefits to her as follows: The unpleasant sinful habits would be dispensed with, such as indulgences in drink, tobacco, etc., with their filthy effects about the home, also the saving of money by the

discarding of such evils. His going with, or taking her, to church, might also be considered. Such things are right and proper, they would naturally be the result of his conversion,—but they should not be the main object of the wife's prayer, if so, it is likely to be unfruitful. In a similar way, parents often, to no profit, pray for the conversion of their children; such prayer, must, of necessity, be without heart, and heartless prayer is a nullity.

Prayer, must be fervent to be effectual, it must be ardent to be acceptable. "The kingdom of heaven suffereth violence, and the violent take it by force." To play at praying will never do, heart and soul must be fully awake. A person cannot always at all times pray alike, but when good times come we should use them and often *make* them. You cannot spring out of bed or withdraw suddenly from manual work, and on all such occasions, pray and prevail without previous inspiration, thought, meditation and reflection. It will be poor praying that springs up from the barren soil of thoughtlessness. One of the most difficult things in prayer, is the restraining of loose and wandering thoughts.

The feeling of want, grief, and temptation, all help to prepare us to pray through to victory. No one calls for help so earnestly, as the man who feels he is beginning to sink. Jonah's cry, while in the body of the whale, was, most likely, the most intense prayer he ever offered. A great feeling of need, is a most blessed consciousness, when we go to the right source to have it supplied. When we get hold of a prayer, let us go to the bottom of it, and never stop until we reach the full answer. If the Lord appears to delay answering our

petitions, waiting for a development of faith and earnestness, when all other obstructions to answering have been removed; here, as in all points of religious life, perseverance is the Christian's jewel. The benefits of the cross are obtained by prevailing for them.

In the propagation of the Gospel, and conversion of sinners, it is the Divine plan to use human instrumentality to intercede on earth. Such intercessions stand as an imperious necessity, to the rescuing of the lost. See the case of Moses, when, even God said to him, (regarding the children of Israel), "Let Me alone, that I might destroy them, and blot out their name from under heaven, and I will make of thee, a nation mightier and greater than they." What did Moses do? Did he covet personal honor, and agree for God to do as He said? By no means! It seems as if he took hold of the uplifted hand of God, to avert the blow. His prayer was, "If Thou wilt forgive their sins—; and if not, blot me I pray Thee out of Thy book which Thou hast written." God did not rebuke him for interfering, but allowed Moses to stand in the gap and intercede for them. Jacob was another, whom God tested the perseverance of, when engaged in prayer for himself. The angel of God asked to be let go; but Jacob said, "I will not let thee go, except thou bless me," and God blessed him there.

In like manner, we must prevail in intercessory prayer. So real is the power and effect of this prayer, which the Lord gives to His people to exercise on earth, that the number of the laborers, and the measure of the spiritual harvest, does actually depend upon it, "Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish and

till He make Jerusalem, a praise in the earth." It was in answer to prayer that the inhabitants of Nineveh, who cried mightily to God with fasting, that the Lord, "Repented Him of the evil that He said He would do unto them, and He did it not." It is the Almighty One who sounds the depths of unbelieving hearts, and shakes the gates of hell. He does it in answer to the prayer of faith of prevailing saints. Fasting is often a great aid to intercessory prayer.

The intercessory prayer in soul travail was experienced by the Royal Psalmist, who said, "Horror hath taken hold upon me, because of the wicked that for-sake Thy law." Again he says, "Rivers of waters run down mine eyes, because they keep not Thy law." Parallel to this, Jeremiah exclaimed, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

One reason why God requires this agonizing prayer, is, that it forms such a bond of union between Christ and the earthly church. It is the impartation of the benevolent heart of Christ to the militant church, for its exercise. They feel as Christ felt, so full of compassion for the salvation of sinners, that they cannot contain themselves, without obtaining the desire of their hearts. Travailing in birth for souls, creates a remarkable bond of union, between Christian workers and those who become converted, who are the fruit of their labors.

John Knox of Scotland, used to be in such agony for the deliverance of his country, that, at times he could not sleep. Bloody Queen Mary of Scotland said, "I am more afraid of the prayers of Knox, the reformer,

than I am of an army of ten thousand men."—She said at another time, "All the armies of Europe." Knox had a place in his garden where he used to go to pray. One night he, and several friends were praying together, and as they prayed, Knox exclaimed to them, "That deliverance had come!" He could not tell what had happened, but he felt that something had taken place. What was it? They soon learned that their furious opponent, Queen Mary, was dead, which resulted in the deliverance desired, and his prayer, "Give me Scotland or I die," was marvelously and graciously answered."

The travailing prayer-life, is the living God; through the instrumentality of a living human soul, bringing a spiritually dead soul, into spiritual life, where it is born of the Spirit. The intercessory groanings in the heart of a Christian, so effects him, that the soul of the sinner for whom he prays, becomes as his own soul. No very great mountain of sin, is cast into the sea of God's forgetfulness, without intense feelings, and strong cries to God, by some interceding person.

There is such a thing as prevailing in intercessory prayer for others (perhaps friends) who are absent from the praying one, and probably, hundreds of miles away. We have experienced times, when we labored under the most agonizing prayer for absent friends. In one case in particular, I prayed for the conversion of an absent friend until a certain moment, when, all at once the burden was lifted from my heart. Before, I seemed to have no way to avoid this prayer, neither did I wish to; now I could no longer pray, with any spirit to that end. Later, I learned the soul was delivered from the guilt of sin, the exact time that the burden left me.

Such victories are of infinite value to Christian workers. They can be had by leaders of religious services, and they are especially necessary in meetings where many grades of people assemble with all kinds of motives and intentions. In such cases, the true gospel minister will see times, at least, when he cannot get victory otherwise for his service, only by retiring to his closet previous to meeting the congregation. Here, he prevails in intercessory prayer, and gets the victory as clear and positive within himself for the service, as though the meeting was over with great marks of success.

It is the same with saintly evangelists going to new fields to conduct revival services. They should experience times, at least, when contemplating a field of labor before them, and get, while absorbed in prayer, the revival victory in their own souls before they reach their fields. "How beautiful are the feet of them that (come in this way) to preach the Gospel of Peace, and bring glad tidings of good things!" When the evangelist has obtained such inward victory, he can advance unto his new field, with a supernatural confidence and inspiration, for he has victory assured him, no matter what circumstances appear in favor, or opposed to the revival. Nothing can now prevent it, it is too late to be stopped, as God has already given the victory. In this case, the evangelist moves forward into activity, under the inspiration and direction of the Holy Ghost, and according to truth. Consequently, God brings His inward victories into outward demonstrations, *i.e.*, the salvation of souls. The pastors and evangelists, who do not understand this language, should try themselves again in the Lord's mould, to see if they have

become, in any way disfigured, by any cumbersome growth, or warped into some unpliant condition of ecclesiastical development.

We will next consider a few points relative to public prayer meetings. Those who engage in audible prayer should be careful not to allow any apparent zeal, or fervency of manner, or tone of voice, to become a substitute for the spirit of prayer. This diminishes the value of prayer, rather than to increase it. Prayers are sometimes too long to result in the most profit, especially if the spirit is weak, which is the case with many long prayers. It is often of more profit for an individual to divide a long prayer, and pray at two or three different times in the meeting, than to offer one nearly a mile long. To divide it into two or three prayers often affords much inspiration to the service. Great care should be taken both by the leader and others to follow the motions of the Spirit in the service. Be sure and not quench it, for the sake of praying or speaking, according to regular custom. We should also respect the order of the meeting, and not do things, and at such times as are contrary to the leader. Such things have a blighting effect on the public, and destroy the harmony and spirit of the service.

The interests of a prayer meeting should properly be in behalf of the conversion of sinners. Christians should do the praying necessary for themselves, and much for others, at home in their closets before they come to the service; in this way they come equipped to do God's work.

The want of union in prayer is often injurious in a prayer service. When one prays, the others should not be rambling in thought, but should let their hearts

unite with the one engaged in prayer, so that a deep response, in heart-felt *Amens*, etc., will be heard and felt by all. Those who do not pray much in secret, have not the spirit of prayer in public, consequently, they are not capable of fully uniting in prayer in a service, with those who do their closet duties. Visit a prayer meeting in most any community, and you will see the state of the church in that place. If prayer meetings are poorly attended, or the prayers and other devotional exercises weak, you will find everything relative to religious work in that congregation, blighted with a corresponding weakness.

Prayer is a duty, and also the greatest privilege of the Christian. It is intercourse with God. It is the saint's deliverance from trouble, his remedy for sin, his help in grief. It is an act of charity, as others are so much its object.

Before leaving the subject of prayer, we wish to remark: Can we not, as Christian people, receive from God, such grace, perseverance, devotion and earnestness, as to enable us to set our minds and hearts on this one thing—*prayer*? Pray the prevailing prayer, pray the intercessory prayer. With each object of prayer, pray until the victory is won. Keep praying down victories, until the final one has been gained, and a heavenly voice is heard to say, "It is enough, come up higher."

The full need of such a prayer-life is inconceivable to the human mind, as our land is corrupt and the nation low in sin. The streams of iniquity are continually emptying their millions of victims into the river of death, for want of prevailing prayer. Oh! that we had, in our twentieth century, multitudes of intercessors

like Moses, Samuel, Ezra, Nehemiah, Daniel, Paul, Knox, Luther, Finney, John Wesley and many others of whom the world was not worthy. How few can be found crying to God in soul travail as they did. We have abundant ground upon which to base our prayers, in the promises, which stand before us in living words of light.

PRAYER

To God I look, to Him I pray!

Then, in my breast
There comes a sweet and peaceful balm,
A healing touch, a holy calm,
That soothes the wounded heart of man,
With ease and rest.

With God I walk, to Him I talk!

He keeps all right,
Amidst the pomp and show of time,
The evil mount that pride would climb,
I keep where glory rests sublime,
Down in His sight.

In God I trust, with Him commune!

My mellow heart
Floats on the waves of love Divine,
To Him my wishes I resign,
Content to know, what good is mine,
He will impart.

Alone with God, in private prayer,
My heart doth soar!

It's here my soul takes rapturous flight,
To what is earthly loses sight;
And waits on God in heavenly light.
Till cares are o'er.

I live in Christ, by prayerful breath!
I sigh no more!
He'll make my heavenly bliss complete,
When round His throne my soul doth greet
The One, who blest me at His feet,
On earthly shore.

W. G. K.

THE CHURCH OF GOD.

CHAPTER XVIII.

The term church, is commonly used in reference to denominations, sometimes a religious service, and often the building in which religious services are conducted. But the proper and scriptural meaning of the term, is, the body of believers who have heeded the Divine call from sin to holiness; those who have come out from the world, and in separation from it, worship God in spirit and in truth. The term includes the whole family of saints on earth and in heaven.

The church of God can be found, even in private dwellings, as Paul stated regarding Aquila and Priscilla, "Greet the church that is in their house."

The Scriptures designate the church by the following names: "The Assembly of the Saints," "Assembly of the Upright;" "Body of Christ;" "Branch of God's planting;" "Bride of Christ;" "Church of God;" "Church of the living God;" "Church of the First-born;" "City of the living God;" "Congregation of Saints;" "Congregation of the Lord's poor;" "Dove;" "Family in heaven and earth;" "Flock of God;" "Fold of Christ;" "General Assembly and Church of the First-born;" "Golden Candlestick;" "God's building;" "God's husbandry;" "God's heritage;" "Household of God;" "Israel of God;" "King's Daughter;" "Lamb's Wife;" "Sister of Christ;" "Spiritual

house;" "Spouse of Christ;" "Sought out, a city not forsaken."

The church of God is similar to an army situated on both sides of the river of death. On the one side, is the militant band, who are fighting the good fight of faith, until the Captain orders them to take rest on the glorified side of the river; on the other side, is an innumerable triumphant host, who have finished their course, and have found repose in the blissful land of Paradise.

The apostolic, and consequently, the whole New Testament church, was, and is, composed of a class of people who have forsaken sin. Jesus gave Himself for the church, "That He might sanctify and cleanse it, with the washing of water by the Word, That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Notice here the name by which the church is called, "A glorious church." It is not confined to the name of any Christian denomination. Now, what constitutes this glorious church? A people sanctified, cleansed, washed, holy, without spot, without wrinkle, without blemish or any such thing. This is the church, no matter what name, or names, it is known by.

We believe that the purity of the church of God is often quelled by the corruption of sectarian strife.

It is surprising to see the small conception, and low standard that so many people have for the church of the living God. They claim a Holy God, His children all unholy; a Holy Christ, His saints all sinners; a Holy Spirit, His temples all defiled; a Holy Bible, its

adherents all polluted; a Holy Way, its pilgrims, the workers of iniquity; a Holy Heaven, its candidates all law-breakers. How prevalent is this unscriptural set of persuasions.

Nothing would bless Christendom much more than to have the party names in religion, which are, in many cases, idolized and worshipped in the place of God, lost sight of. In such cases, they only serve to destroy the church, rather than build it up. This would brighten the prospects for leading the world into a sanctified state of Christian experience; then all would be as one humble family, which could joyfully agree to peaceably sit down together, as loving disciples, at the feet of our common Master. Here, we could hear His word, imbibe His spirit, and have His life transmitted to our own.

John Wesley, in a dream, once found himself at the gate of hell. He knocked and asked who were within. He said, "Are there any Roman Catholics here?" "Yes," was the answer, "a great many."—"Any Church of England men here?" "Yes, a great many."—"Any Presbyterians?" "Yes, a great many."—"Any Wesleyans here?" "Yes, a great many." Disappointed and dismayed, especially at the last reply, he turned his steps upward and found himself at the gate of Paradise; here, he repeated the same questions. "Any Wesleyans here?" "No."—"Any Presbyterians?" "No."—"Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you here then?" he asked in astonishment. "We know nothing here," was the reply, "of any of these names that you have mentioned! The only name of which we know anything about here is Christian. We

are all Christians here, and of these, we have a great multitude, which no man can number of all nations, and kindreds, and people, and tongues."

We are not among those who lay much stress upon dreams. We accept and present this one, because it unfolds to us, the true Christian principle.

While we do not favor the idolizing of creeds or denominational strife and prejudice, we are, by no means, a friend to no-sectism; few errors are more dangerous than this. We believe in the organization of religious denomination on earth, but we do not believe that the enjoyments of heaven are prepared for, and confined to any one particular sect.

Religious sects are an earthly institution, they are not necessarily evil, because they are earthly, any more than a brick building called a church is an evil structure; yet, it is an earthly contrivance. Many people make no difference between the church and their denomination, and consequently, seem to think that their denomination is going to heaven bodily, and all alone. This is great ignorance indeed. A religious denomination is a thing of time, not of eternity. It is an organization of time to give system in propagating the work of the Christian church on earth. The denomination, is simply the agent; the church, is the company. This agent is only employed for a time, and is far from being the company itself.

Nearly everything in this world requires system. If the railroad companies had no system for their operations, what disastrous consequences would quickly result.

Should bankers have no system to work by, what would become of their business?

Should parliament have no system, what would become of our country?

Should a nation have no military system, how could it command and govern its soldiers?

Then, if the church of God has no system in its operations on earth, it will have no more success than the railroad companies, parliament, etc., have without system.

The non-sectarian says, "We have the Bible for our system:" but we beg to differ with him. The Bible is a guide to us in aspiring to individual moral character. It also contains references to denominational organization. It designates the bishops, the elders, the deacons, the pastors, the evangelists and teachers. How could all these officers of different ranks become ordained to their office without the organization of a sect? And what would they have to do if they were not in connection with a denomination? they would simply be bishops of nothing, elders of nothing, etc. The Bible also mentions the ordination of ministers, and who would ordain them in this world, if there was no denomination to do it?

The Bible is not of itself a whole system for governing and regulating church work on earth. For instance, take a sect of a thousand ministers and three hundred thousand of their people, scattered over a continent to care for. To throw away the sect with its government and system, how would the Bible alone guide all these ministers in getting properly stationed among these people, so that they would all be cared for, and the preachers not be in each other's way?

Some say there are too many denominations in the

world for the good of Christianity. We agree with this; we go still farther, and say there should only be one religious denomination on earth, which should sparkle brilliantly with holiness unto the Lord.

Then, is it settled that we should all have held to the first denomination organized? It is, *if it can be proved* that the first one has retained her piety and godliness, or even has retained sufficient to preserve its government, allowing the true principles of Christianity to be the ruling power. We doubt if such fidelity can be proved. We believe, in general, the older denominations become, the farther they stray from an experimental knowledge of the truths of the Gospel.

Most sects have had their origin by a spiritual revival in a cold denomination which would not own converts on fire with the love and spirit of God. It is this, that has given cause for the organization of many religious denominations. Some hens will not own the ducks they have hatched, because they could swim. This is the way so many sects, which are doing so little good now-a-days, have found an existence, and through the denominational prejudices existing among them, are, in many cases, really a pest to each other and to the work of the Lord.

Mostly all the denominations have good discipline, good theology, and good doctrine. Many of the denominations would be all right, if a great many of the people in them had not lost the life of God out of their souls, as we sadly fear many have. The creeds nearly all agree on the essential points of salvation. There are many church members who know so little about the creed they pretend to represent, that they will oppose the constitution and doctrines of their own sect,

when they meet with them in other denominations. The great trouble with the professed church on earth, is not so much the fault with the creeds, as with the people who drift from them.

Take the large denominations of our land, *e.g.*, the Methodists, the Presbyterians, the Episcopalian churches, etc., and we see but very little wrong with their creeds. Neither could we fault the people of these and many other denominations, if they were only true to their own doctrines and to a great part of the teaching of their own pulpits. What a blessing it would be to Christianity if all Methodists were real Wesleyan Methodists; and all Presbyterians were of the old John Knox type; and all Episcopalians were in line with the hero of the Reformation, Martin Luther? We believe that the cause of God often receives untold injury, and is misrepresented by church members drifting from their creeds and fundamental doctrines and principles; they lose the real Christian enjoyment and life from the soul, then idolize the name of their denomination, and unconsciously worship it, in place of God all the days of their life. How foolish it is to labor for the sake of isms or creeds. It is wiser to labor for humanity's sake and the cause of Christianity; in doing this, charity should go hand in hand with zeal. It is irreligious to be furious in sectarianism, we should guard that kind of loyalty, which leads to partizanship and bitter sectarianism.

Church discipline is a very essential thing, but it must not be abused, or a good and proper result should not be expected from it.

To have no discipline, no creed, no organization, no system in church work, no denomination; just the

Bible for your guide, is contrary to the whole context of the Bible, and extremely erroneous and unreasonable.

The pitiful non-sectarian labors under many disadvantages. If they hold meetings they will likely soon divide, contention and strife is likely to become prominent. Why? Because, they have no discipline to bind them together, each individual is left to the dictates of his own mind, and as different individuals are naturally inclined to differ in opinions, they are most sure soon to dispute and divide. They have no system for holding themselves together, let alone for launching out in evangelization. They generally go but a short distance until they begin to look for aid, in the direction of some organized denomination. It is strange to see them turn to the denominations, when they wish to get married, or have their children baptized, or have their dead buried.

Church discipline is the sinews of a Christian body. It knits and cements the members together in a decent and comely order.

Discipline was in use in the first century, for "They (the disciples) went through the cities, delivering them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." Acts 16:4. When we submit to Divine discipline and to all the Lord's dispensations, we will have no trouble then, complying with I. Peter 2:13. "Submit yourselves to every ordinance of man, for the Lord's sake."

The course of the Christian church is to step from knowledge to communion; from communion to mutual agreement; and from mutual agreement to happiness. We need discipline, but that is not all. If it stands

alone, it killeth; but when the discipline and the Spirit go together, the result is, the giving of life.

Many sects are running after men of influence, wealth, learning and social standing; but the notable triumphs of the militant church, thus far, have often been in the absence of these. Order, is as necessary to Christianity, as bones are to the human body. Talent and brain are as useful in the Christian church, as clothing is to the human form. The truth is as necessary in the holy war, as skin is to flesh,—but we might have them all; bones, flesh, brain and skin, and yet be dead. We need the flowing blood of Christ applied to our hearts in cleansing and preserving power, and the continual active breathing of the heavenly unctionized atmosphere, to support and sustain our souls.

We are not at a loss, now-a-days, for learning, logic, and rhetoric, and church machinery. There is so much of this, that little else can be seen. The twentieth century ministry is almost learned and cultured to death. It needs its learning and culture set on fire with Divine life, energy and power. If all ministers had this, many of them would not pass out of the memory of their people, as easily as they do, when they have proceeded to other charges. Powder and cannon balls are powerless, even when they are placed in the proper order in the cannon, until the fire is connected.

Care should be taken of the public worship of the sanctuary, the church should be protected against an over-reaching, entertaining spirit. There is a danger of this spirit so developing, that it will dispose of the spirit of true worship.

We believe that instrumental music in public wor-

ship, is one thing that tends to this. We believe that it is a good thing in its right place, and there is a place for it, but we do not believe it is in connection with the worship of God, especially in the public assembly. Instrumental music is a great thing to attract people, to draw a gathering and entertain them. This is about its limit for usefulness, if we might call it such. Then, is it proper to use it in the public worship, just because it helps to congregate and entertain the people? We think it needs stronger reason than this, to support its use in this connection.

There are many other things, which can as fully answer this end, as that of music; but are far from the worship of God. Take, for instance, the performing of some monkeys in a cage, or the singing of some comic songs, would that not just as fully answer this purpose; and would they not attract the people to a gathering, and entertain them when assembled? Should such things as these, then, be connected with public worship, when the argument that supports instrumental music in worship, as fully supports them?

It might be asked, "Is not instrumental music in worship a good thing when it serves to gather the people to hear the Gospel preached?" If a congregation of Christian people are filled with the spirit, glory and power of God, as it is their privilege to be, they will not need to resort to outside means to attract the people. "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed." And, "Nations . . . shall run unto thee (not because of a little music), because of the Lord thy God." This is the attraction and entertainment so much needed in our day. The congregation so filled

with the spirit, and holy in their lives, that they do not need any lower attractions to gather the people together, are the only ones that will do people real spiritual good when they are assembled.

It seems as though it should be easily observed with ordinary intelligence; that God cannot be worshipped by means of a thing that has no spirit; just a combination of wood, iron, tin and brass.

Our solution of instrumental music in service is this: it may appear in some cases to help the singing, and, allowing that it does at times, we feel confident that for every case where it seems to help, there is a dozen other cases where it is a positive hindrance to the public singing. Instrumental music in a meeting makes such a stiffness in the singing that many of the congregation will not sing at all for fear of creating discord; and what do sing, give their attention so much to the instrument and the exactness of the music, that they, to a large extent, lose sight of the spirit of worship in the singing. Our minds and our hearts should be uplifted to God in singing, the same as in prayer.

It is often seen, in congregations when instrumental music is used, that they trust largely to the music for the success of the service. In this way, they dispense with much prayer, and do very little waiting on God for Divine revelations and demonstrations. Here we throw away the meat and grasp at the shadow.

Then, when we have the music, an organist has to be selected; and who shall this be? One of the most spiritual persons of the congregation, or, the best musician? It will certainly be the latter. The best musician will be selected, whether her life, experience, and

attire are in harmony with the truth of God or not. What kind of a church is it, that will go into the ranks of sin and invite one of the devil's servants to come up beside the pulpit, exalted in position above all the assembly, except the minister, and there take charge of a part of the service? Instruments, in worship, sooner or later, lead to this.

The instrument is not long in a place of worship until it calls for a choir, which is organized, like the selection of an organist, of the best singers, whether they are the Lord's children or not. Here the church is standing in its own light again. When the choir is established, what comes next? All the common choir disputes, jangles, hard feelings, envyings, etc. Brother, we need to be on our guard and avoid all the snares of the enemy. We believe the resorting to instrumental music for the service of God, has perhaps been the first step in the downfall of many a religious congregation.

Instrumental music is simply a charm; it works upon the senses, causing a physical sensation, which takes the attention largely away from other things. It is often used to nullify the senses in time of grief. Criminals resort to music to drown the remorse of bloody tragedy. It is used to bury the sorrows of bereavement.

When Nero dipped the saints in tar, and chained them to posts in his palace yard, and set them on fire to light up the palace; he played the violin to charm his sensibilities, while the victims burned.

Music, in service, has the same charming effect. It will often interfere with the operations of the Holy Spirit on the hearts of people. It will charm those

to feel good and happy, whom the Spirit is trying to make sorrowful. It is a sad thing for people to be charmed and made feel happy and joyful, when the Lord is trying to get them to sorrow unto repentance.

King David, with his ten-stringed instruments, is often referred to in connection with this subject; but is that good authority for the use of instrumental music in service. David was a great musician and a lover of music; he was the first to introduce instrumental music into the service of the Lord. It was David's institution and not the Lord's. Had it been Divinely appointed, it would have been used previous to David's time. The fact that David did wrong, in connecting instrumental music with the service of the sanctuary, is proved by the words of the prophet Amos, "Woe, to them that chant at the sound of the vial, and invent to themselves instruments of music, like David." Chap. 6:5. This makes the matter very clear, when the prophet Amos was so plain as to mention David's name, in connection with condemning his action on this line.

In addition to this prophet's testimony, we wish to subjoin the ideas and testimonies of two eminent men of God. One is Dr. Adam Clarke, the other, Rev. John Wesley. We will notice the words of the former, as found in his commentary on the above quotation (Amos 6:5). Note.—"I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into Divine worship, of which we read; and, I am satisfied that his conduct in this respect is most solemnly reprehended by the prophet; (Amos) and I further believe, that the use of such instruments of music in the Christian church, is without the sanc-

tion, and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse, to those who invent them, and introduce them into the worship of God in the Christian church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God, I abominate and abhor. This is the abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, in his terse and powerful manner, said, 'I have no objections to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same, though I think the expense of purchase had better be spared."

It is well to remember that the great Wesleyan revival of the eighteenth century, was independent of instrumental music in the services. Methodism was practically free from it until the nineteenth century, in which all the branches of this sacred religious movement, as far as we know, have adopted it for their services, with the exception of one, viz., the Free Methodist Church, which is, as yet, a young organization.

The famous pioneer Methodist minister, Peter Cartwright, whose life extended quite far in the past century, said: "Lord save the church from desiring to have pews, choirs, organs or instrumental music, and a congregational ministry like other heathen churches."

What we need on earth is a living church, alive with spirituality. The frozen stream will never move the mill, nor grind the grain. It produces no verdure on its banks, nor, does it help with vegetation. The noble river, which bears millions of tons of freight, and myriads of passengers on its liquid bosom, is useless for navigation when bound in chains of frost.

What can the church do for the cause of righteousness, if it is frozen over with formality, pride, and worldly show? It may glitter brightly, but it takes more than a glittering church to reach sinners and save them from damnation.

The true and proper idea of a religious denomination, is, a body of saints united in a society, not for the purpose of building up the name of that society, but for the purpose of making men Christians (or Christ-like), and making earth, a heaven below.

What is a church?

"Let truth and reason speak;

They would reply,

The faithful, pure and meek;

From Christian folds of one selected race,

Of all professions, and of every place."

The true church militant, holds a firm connection with the triumphant church above. No unity is greater than this; hell has no power over it; sin cannot blight it; schisms cannot rend it; death itself cannot but

knit it stronger together. By death our church relationship is only altered relative to sight, and we are admitted into the reality of eternal blessings.

It should be remembered, that all individual members of the glorious militant church have not attained to the same degree of strength. Some are weaker than others, some are lame, and some have feeble knees. Isa. 35 : 3. These are delicate ones which need special care.

In every corn field there are plants of a less luxuriant appearance than others, which are a fair emblem of the various persons in the church. In the family of God, there are always some who are stunted in growth by various causes; others ripen rapidly to the "Full measure of the stature of the fulness of Christ." This is the result of them receiving a larger measure of the Holy Spirit, and of the grace of God than others. The plants in the Lord's vineyard grow rapidly, when they receive sufficient nourishment to sustain a regular and steady growth. It is the weak plants that need the most care from the husbandman, or pastor,—but often their special cultivation and care is neglected; their needs are sometimes overlooked. Often they are killed entirely by being pulled up, which often brings injury to other good plants situated near them. In corn fields, there are not only some weak plants, but some dead ones, and perhaps some weeds, that will have to grow together with the good corn, until the harvest time. It is so with the church on earth; in this respect, it differs from the church above. It carries to the harvest the names of the living, of some sickly ones, and even of some that are dead. That denomination, of any size, that has all been pure, both

in its ministry and local membership, has not yet been witnessed in this wilderness of sin. There have always been some impure and unfaithful ones; and this will likely be the case with the so-called church below, as long as time shall last.

The matter of childhood membership in the Christian church, is one thing that has been sadly lost sight of. Children, no matter how young, have as much right to membership in a spiritual denomination, as they have to Christian baptism. It is the parents' duty to take them into the church with themselves. We are not acquainted with those adults, who are better Christians and bear less guilt in the sight of God, than the little children. If they are Christians, they belong to the church above. Why not, then, have them belong to its representative on earth?

Spurgeon says: "Among those I have had at any time to exclude from church membership, out of a church of two thousand seven hundred members, I have never had to exclude a single one who was received while yet a child. I have, during the past year, received forty or fifty children into church membership."

A little boy was once converted in a revival in New York, who desired to join the church. His father told him he had better wait six months and see if he could live his religion. Shortly after, this boy was in the field with his father, they found a lamb separated from its dam, bleating piteously. The father directed the son to put the lamb with its mother. The boy replied, "I think we might as well leave it six months, and see whether it will live or not; and then, if it lives, we could put it with its mother." The father feeling the

force of the application, said: "Put the lamb with its mother, and join the church if you wish."

The militant church has great things to look forward to. Heaven itself is the crowning blessing of everything. It is the corporation of perfected saints. As we are here together in the labors, duties, dangers and distresses; so we shall be there together in the great recompense of reward. As we are scorned and despised here, we shall be owned and honored there. We, who, in some ways, are passing through the day of sadness here; will there be passing through the day of endless gladness. Those who suffer persecution here, shall rejoice there, in the palaces of consolation.

How often, while here, do our groans form one sound, our tears one stream, and our desires one prayer; but there, all our praises shall form one melody, and all saints one united body, and Christ the Common Head of all.

TEMPERANCE.

CHAPTER XIX.

The law of love to God, to our neighbor, and ourselves, including our families, strongly demands an abstinence from alcoholic drinks. It cannot be proved that alcoholic liquor serves as a food in aiding human life—but to the reverse, it injures it.

Total abstinence and strict prohibition is the only position one can take on this question and be in harmony with God or His truth.

No business on earth produces such a diabolical blast to man's morals as does the whiskey traffic. Its stagnation so corrupts the wholesome air of morality that it changes genteelness to that of profane language, filthy communications, bebauchery of many kinds, and does not, in many cases, stop short of robbery and sometimes murder.

The statistics of our continent show that twenty-two thousand, out of twenty-five thousand prisoners are brought to the prison cell through indulgence in the drink habit. They also show that the whiskey selling business gives cause for eighty thousand drunkards' graves to be dug annually. What a deplorable business! "*Woe* unto him that giveth his neighbor drink; that putteth the bottle to him, and maketh him drunken."

John Wesley said regarding saloon-keepers, "They

murder his Majesty's subjects by wholesale—and drive them to hell like sheep."

Temperance, happily affects temporal life, by putting fuel on the fire, meal in the barrel, money in the purse, contentment in the home, clothing on the back, and vigor in the body.

It is wrongly argued that the use of alcohol produces (in cold weather) heat, to the body of the user. The best medical men maintain that it only affords a mere flush of heat to the surface of the body. There is no warming benefit derived from using it,—but just to the contrary, it drives the internal heat of the body to the surface. This makes a man feel warmed, as feeling is so sensitive at the surface, but in the place of being warmed the internal heat is driven outwardly where it is exposed to the cooling atmosphere; and, as a result, a drunken man will freeze to death much quicker than one who is sober.

Alcohol does not produce muscular strength, as some suppose; it is a great deceiver in many respects. The seemingly, additional strength produced by alcohol, is like the warming, it is all a delusive feeling. Alcohol, changes the lean muscular substance of one to fat, which deprives it of much strength. The man being stimulated, fleshy and feeling good, erringly imagines he is stronger.

To the sickly it expedites the action of the heart, but counteracts this benefit again by reducing tonicity, thus giving the heart more work to do. It has the same effect on the nervous system as on the heart. It affects it with such injury as causes it to be quickly wrecked, if not completely worn out. It is out of the power of alcohol to build up any of the tissues of the

human body. It can only add fatty matter, which is a destructive agent in pressing the tissues, thus diminishing their power on the one hand, and on the other, lading them with a cumbersome burden. If the use of alcohol gives strength, why do athletes abstain while training for a race, or other contests requiring strength?

If it gives heat, why do travellers in the north abstain from its use? The men who have in the past travelled the farthest north, were total abstainers.

Some say it is good for cooling the blood in hot climates. If so, why did Stanley refuse it to his army during his fierce march across Africa in search of Emin Pasha?

It if helps one's nerves, why do surgeons abstain before performing a delicate operation?

Some say it is dangerous to suddenly give up the use of intoxicating drinks, tobacco, etc. If so, why do criminals who are suddenly cut off from these by being committed to prison, not receive injury.—Brother, it is dangerous not to quit it suddenly!

Intemperance is a slow process of suicide. One writer in Gloucester, Eng., states: "I cannot for the life of me understand how it is, that Christian men and woman can hold themselves aloof from temperance the way they do; when you know for a positive certainty that it is no platform froth, but a fact that one hundred and twenty million pounds (fifty-eight billion three hundred and twenty million dollars) of money are spent every year in this country, in intoxicating drinks; when you know that six hundred thousand whole families in the country never know the meaning of the word 'home,' on account of this sin; when you know that sixty thousand persons go down every year

to a drunkard's grave; that the souls of men are lost, their bodies brutalized, wives are murdered and children starved."

Dr. E. Darwin says: "It is remarkable that all the diseases from drinking spirituous or fermented liquors, are liable to become hereditary, even to the third generation; and gradually to increase, if the cause be continued, until the family becomes extinct."

While the United States is profane as a country in many ways, it is happily raising its moral standard, by making rapid strides in temperance. We must give the United States the credit of leading the nations in this virtuous direction. It has, in the year 1908, by legislation and local voting, closed nineteen thousand saloons. This gives cause to a no-license territory of three hundred and fifty thousand square miles, which bears a connecting population of four million three hundred thousand people. It is estimated that there are now in the United States about thirty-seven million nine hundred and sixty-three thousand, three hundred and sixteen people living under some form of prohibitionary law. The expenditure for liquors in the State Union fell in A.D., 1908, one hundred million, three hundred and thirty-three thousand, nine hundred and two dollars.

Lord Chief Justice Coleridge said: "I can make no terms with a vice that fills our jails, destroys the comforts of home, and peace of families, and debases, and brutalizes the people. But for drink, we might shut up nine out of every ten of our jails."

Nobody but a covetous wretch will sell whiskey to the public, and no body but a poor simpleton will attempt to drink it!

Sam Jones said regarding temperance, "The greatest curse this country has, are these little quack doctors, who have just sense enough to collect their bills, and prescribe whiskey. If any body is sick, a little quack will say: 'I think a little corn whiskey, with a little bark in it will help you.' If I were a doctor I would not prescribe whiskey for a man until he had been dead three days, or for an old woman until she had just died. These are the only two cases in the universe, that I would give whiskey to. Whenever the doctor says, whiskey is the best thing for the trouble, Sam Jones says: 'You are a liar, sir. There is not a disease that whiskey does not aggravate. You little old quacking thing, running about here with a sort of a travelling bar-room, I have a contempt for you.' "

Intemperance is like a mighty cyclone which ruins, blasts and wrecks everything in its course. Its influence sways kingdoms, parliaments and republics, and effects corruption in their laws. It is enslaving the officials of this world in nearly every order and rank. Its victims are among the rich and poor; where men, and in some countries, women, and children, too, are, by its abominable use, sinking down to endless darkness and despair.

It destroys the peace of homes; it changes the affectionate father and husband into a raving maniac; the smiling approach and loving kiss has been cast aside and replaced with curses and blows. In a furious and groundless rage, his innocent little offspring and sympathetic wife, are hurled from the shelter of their worthy dwelling to the uninviting roadside to seek shelter where they may.

This talented young man, who, last year, was beaming with intellectual capabilities, is now, *where?* lying paralyzed in the ditch. Once he was a promising, prayerful youth, with many brilliant features, now his conduct brings a thrilling shriek of a woman's voice to our ears—what is the trouble? A broken hearted mother, wailing the loss of her boy. Mingling with her cries are the vibrating sobs of whom? The sisters are disgraced! The family record is now blighted.—Through what? A boy has lost his character, is fast becoming a drunken sot; a life pit-fall for some fair young lady, who would be as happy, in many cases, to marry in the family of swine.

Oh! Providence, send our country mercy! Oh! Justice, send thy judgments slowly!

An American writer has given the analysis of a bushel of corn, as follows:—

“From it the distiller gets four gallons of whiskey.

The retailer sells it for.....	\$16.80
The farmer gets.....	.25
The United States Government gets.....	4.80
The Railroad Company gets.....	1.00
The manufacturer gets.....	4.00
The drayman gets.....	.15
The retailer gets.....	7.00
The consumer gets.....	Drunk.
The wife gets.....	Hunger.
The children get.....	Rags.”

A BARREL OF WHISKEY CONTAINS!

A barrel of headaches, of heartaches, of woe,
 A barrel of curses, a barrel of blows;
 A barrel of sorrow for a loving, weary wife.
 A barrel of trouble, a barrel of strife;

A barrel of all unavailing regret,
A barrel of cares, a barrel of debt;
A barrel of hunger, of poison, of pain,
A barrel of hopes all blasted and vain;
A barrel of poverty, ruin and blight,
A barrel of tears that flow day and night;
A barrel of crimes, a barrel of groans,
A barrel of orphan's most pitiful moans,
A barrel of serpents, that hiss as they pass,
That glow from the liquor in the head of the glass;
A barrel of falsehoods, a barrel of cries,
That fall from the maniac's lips as he dies!

—Selected.

TOBACCO.—What favor is publicly extended to the widely reprobated tobacco habit? Perhaps no habit known, has so thoroughly encircled the globe, and compassed land and sea, as this filthy indulgence. Our land should be ringing with warning echos against its triumphant march.

The smoking habit, was first introduced by the savages of America and adjacent islands of the sea. It was first witnessed by civilized men in A.D. 1492, when Columbus sent two sailors to the Isle of Cuba to explore it. These sailors, though godless men and criminals, were so astonished at the sight of the savage smokers, that they declared on their return, "That they saw the naked savages twist large leaves together and smoke like devils." This was the original cigar. The snuff habit was also discovered at the same time. It was practiced by those savage tribes, who dried the tobacco plant and powdered it, thus preparing it for use.

The chewing habit, relative to tobacco, had its origin in A.D. 1503, in connection with the Spanish

invasion of Paraguay, where the natives came out weak handed to resist the invasion. They fought by the use of their fists, by throwing water and chewing the rankest herbs they could find, spitting the juice in their enemies' eyes. The tobacco plant was discovered to be the most effectual, therefore, was most used. From this introduction, the habit has been followed until there is hardly a single street in the cities of Christendom but what ladies need to guard their skirts to avoid a mess of dirty, filthy stains.

Is it not a glaring reflection on the normal intelligence of our race, when, in nearly every country of the world, the women, for style follow the customs introduced by harlots; and the men (it cannot be for style, possibly it is for some other reason just as simple), follow, for habits, the customs of the barbarous savages?

It would be better for our country, if we had penalties prescribed by law for tobacco users. Russia once had this, when it was first being introduced into that country. The penalty for the first offence, was a severe whipping; for the second, the cutting off of the nose; for the third, the life was taken.

The use of tobacco was once prohibited in the Roman Catholic Church, by Pope Innocent XII. (infallible), who issued a bill of excommunication against all who used tobacco in any form. This bill was afterwards revoked by Pope Benedict (infallible), who was himself addicted to the habit.

Physicians declare that the diseases and ailments brought to bear upon the human family by the use of tobacco, are, Torpidity of the liver, inactivity of the skin, deficient activity of the kidneys, constipation of

the bowels, sore throats, consumption, heart disease, paralysis, nervousness and many others.

Tobacco is unitedly pronounced by chemists, botanists, and physicians, to contain one of the most deadly poisons known. Nothing but prussic acid, will produce death as quickly, and, even a degree of this acid is contained in tobacco. A fatal dose of tobacco will effect death in three minutes. The poisonous substance it contains is not due entirely to the original constitution of the plant. It is partly due to the oily substance produced by adulteration and distillation, called nicotine.

There is about three hundred and eighty grains of nicotine in a pound of tobacco, which, if taken in a form to secure its full effect, will kill three hundred men, and one grain will kill a dog. There is sufficient poison in one cigar to extinguish two human lives, if taken at once. The oil of tobacco is used in southern countries, where reptiles are plenteous, for killing snakes; a single drop will kill one apparently as quickly as lightning. The tobacco chewer carries more poison in his mouth than the rattle snake. To put a cud of tobacco in a rattle snake's mouth, will cause instant death; while a man bitten by one, will live many hours. Father, the least taste of the oil in your pipe stem, will kill your prattling little child. The reason tobacco users do not meet with immediate death, is because they, little by little, acquaint their constitutions with it, until at length they can tolerate an enormous dose.

A doctor, while conversing with a minister about temperance, once said: "Why, sir, I am a physician, and in my last month's medical journal, there is a

statement made, that fifty to sixty per cent. of the cases of women who have to go to the operating table, go as a result of living with husbands who use tobacco and liquor."

The illustrious surgeon, Prof. Higginbottom, M.D., of Nottingham, Eng., said: "Tobacco, has no redeeming property whatever."

A. L. Gibbon, M.D., the medical doctor of the Naval Academy at Annapolis, writes: "Tobacco smoking creates a thirst for alcoholic stimulants, by its depressing and disturbing effects on the nerve centres. Its determines are functional disease of the heart, impaired vision, blunts of memory and prevents mental application."

J. Lizars, M.D., late professor of surgery at Edinburgh, Scotland, wrote: "Tobacco smoking creates ulcers on the lips, tongue and tonsils; it produces vertigo, vomiting, dyspepsia, piles, diseased liver, insanity, blindness, deafness and functional diseases of the heart."

It is estimated that three hundred and fifty millions, or about one-fourth of the entire human family use tobacco. Sad enough! It is further estimated that five hundred thousand tons of chewing and smoking tobacco, along with snuff, are consumed annually. Five and one-half million acres are utilized throughout the world in growing the tobacco plant. In one city alone, viz., Seville, Spain, five thousand girls are employed in one single room of an enormous factory. In the city of Hamburg, ten thousand people, mostly women and children, are employed in printing the cigar and tobacco labels of that city. What, then, must be going on in this business throughout the world?

A church hypocrite was once known to use seventy-five dollars worth of tobacco yearly. A young man once confessed to having smoked ninety-one dollars worth of cigars in one year. Nearly seven times as much money is expended in the United States for tobacco, as is raised to support the ministers of the gospel. Oh! the immensity of its almost universal reign, when, three hundred and fifty million human beings wilfully bow down to its tyrannical slavery!

Who would expect such a host to so degrade themselves as to willingly become addicted to the use of the filthy, nauseous tobacco plant: which, while it is growing in southern countries, bears a collection of huge, thorny worms. As a result, from their habitation, the plant is covered with a filthy slime. Moreover, the tobacco growers, at a certain period in the age of the plant, detach the heads of these verminous beings from their bodies, leaving their carcasses to decay and rot on the plants to give them the proper flavor. Who would think a boy or young man would feel manly, strutting along the pavement walks of our towns and cities, sucking, in a calf-like manner, a roll of these corruptible leaves, with the smoke of their torment ascending forever and ever.

The many walking advertisements, of the cigar and cigarette stores—are not in the form of an ugly-looking old devil, strutting about with horns on his head, uncovered cloven feet, long forked tail and blowing fire and brimstone from his mouth and nostrils—but in the form of a nicely dressed, oily-tongued gentleman, from whose breath the circling smoke is polluting the wholesome atmosphere. It is his vain movement with such a feeling of prominence and importance, that be-

guiles and corrupts the ambition of the boys. This is the devil we need to fear, as we would the mouth of hell.

Dr. Gunn says: "Tobacco has spoiled, and utterly ruined, thousands of boys; inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal marrow, the brain, and the whole nervous fluid."

Parents, and all sensible people, should take the advantage of every privilege to warn and protect the boys of our day, from ruining their bodies and speedily sending their souls to hell, by becoming a cigar, or, worst of all, a cigarette fiend. This indulgence prepares them for every other kind of evil imaginable: first, they go from it to the drink, then to the gambling table, then to the scarlet house, etc., until their language is foul to the utmost, their lives degrading, and their minds a fountain of impurity.

What a benefit it would be if all our cities would issue such enactments as that of Minneapolis, Minn., which has recently passed an anti-cigarette bill, prohibiting the sale of cigarettes within its corporation.

The tobacco demon cannot be destroyed too quickly, even though legal measures and religious persuasion are employed to confront it, with the greatest contempt possible.

What does the extent of the indulgence in the tobacco habit in the universe suggest to us?—It does more than suggest. It is a striking illustration of the readiness of the human race to seize upon anything which promises gratification to the senses; no matter how disgusting, how filthy, how reflecting upon the

intelligence and morals, or how destructive it is to the entire physical system, or life of the soul.

One might ask: "How does the using of tobacco defect a man's soul, or deprive him of religious experience?" What impairs the body, the temple of the Holy Ghost, impairs the soul, the seat of the Holy Ghost.

It is a sinful habit, because it is an unclean habit, and God requires purity. It is a wasteful habit, and we are commanded to use our talents, not waste them. It is a carnal habit, and the Christian is to "Abstain from fleshly lusts." It is not an exemplary habit, and the Lord requires us to be an example to the believers. It is an offensive habit, and Christians are to be courteous and soul winners. It is a soul and body dwarfing habit, but the Christian is to "Flourish like the palm tree and grow like the cedars in Lebanon."

Some say, the Bible does not say anything against tobacco! No, it was introduced soon enough without the Bible mentioning its name, and little need there was of a particular mention of its name, when we have the following quotation: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II. Cor. 7:1. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I. Cor. 10:31. "Touch not, taste not, handle not." Col. 2:21.

Are these the only portions of Scripture that bear upon this subject?—They are sufficient, as it is two more than is necessary; but in addition to them, we have all the Scriptures that treat on making good use of money; that points us to cleanliness and purity.

And that admonishes us to glorify God in our bodies, souls and spirits which are His.

TEA, COFFEE AND THEIR SUBSTITUTES.—Tea and coffee has become a common drink in our day. A great many of their consumers know no differently but what they are foods; this is a sad mistake. Tea and coffee have no nutriment in them. They are only stimulants of the same order as whiskey and tobacco, only in a milder form. They go through the system without being digested. The only nourishment they contribute is what is derived from the milk and sugar which is used in them.—Some people may think that these are small matters to treat; and that they are quite beneath the dignity of either oral or written discourse. It is a great mistake, brother, if you think intemperance is a small thing to treat. The using of these forms of stimulants, tie up our hands and close our lips from working in support of temperance. A tea user can say nothing to a tobacco user; for they are both intemperate. It is only the liberty of religion we are after. It is a freedom from all lusts; a denying ourselves, and spending our money for that which is bread.

Tea and coffee, not only fail to give the human system nourishment, but, on the other hand, they cause nervousness, sick headaches, and heart troubles. Some say they cure headaches, that is true; but it is only those they cause. Tobacco and whiskey operate in the very same manner. They work away, causing and curing headaches and other ailments, until the physical system gives away to death, and the soul is doomed to destruction.

Neither tea nor coffee contains a single grain of

nutrition in them; they are Mr. Stimulant Alcohol's twelve-year-old twin sons.

The tea habit seems to have originated in China about one thousand years ago. The coffee habit was first practiced in Arabia, its native home. Both of these habits were introduced into European countries about A.D. 1650. These habits are very injurious to the human system; they destroy the starch-digestive properties of the fluid called saliva. There is a substance in both tea and coffee, which neutralizes the pepsin of the gastric juice, thus destroying its power as a digestive agent.

The positive fact that tea and coffee paralyze the salivary glands that secrete the fluid, on which the body so much depends, should be sufficient to convince any sane person that they are poisons, rather than foods. Many foods are caused to ferment in the stomach owing to the effects of tea and coffee on the saliva. Indigestion and dyspepsia are complaints universally found among the users of tea and coffee.

A pound of the best tea contains about two hundred and twenty-four grains of thein, which is a poison. Five of these grains, if given in a clear form, will kill a rabbit, eight grains will kill a cat, and one-seventh of one grain will kill a frog. A common cup of tea contains about two grains of thein, enough poison to kill fourteen frogs.

Anything that has such a powerful influence over the body as to bring the user into abject slavery to it, as does tea and coffee, should be looked upon with much suspicion and carefully avoided.

Cleanliness, is akin to godliness.—But tea drinking is not a clean habit. It is a means by which much filth

is carried to us from southern countries. It is a very probable conductor of disease. Tea is raised in warm climates; is gathered, treated, and prepared for use by a people who go nearly naked. They wear no clothing above the hips or below the thighs, owing to the warmth of the atmosphere. These tea gatherers often are negroes, mulattoes, and people of various colors. They are often a class of people not high at all in reputation for cleanliness.—But that is not the worst of it: in South America, Ceylon, China, Japan, India and other tea growing countries, there are many skin diseases, similar to the eczema, prickly heat, itch and hives of our country; but in the Southern Hemisphere they are more intense than the skin diseases here, causing the formation of numerous scabs upon the body. This gives rise to an irritation, which causes a continuous scratching; consequently, a continual falling off of these scabs from the flesh of these laborers into the tea, is a common result. A sort of a scaly leprosy is very common amongst those people; the falling off of which scales is little benefit to the tea we drink.

We take pleasure in subjoining the following statements of a famous medical author.

TEA TIPPLING.

“Tea drinking has come to be one of the gigantic evils of modern society. In this country alone, twenty million dollars are expended every year in the purchase of this unwholesome drug. It has been proven conclusively, that tea and coffee are not foods in any sense whatever. Tea, coffee, cocoa and chocolate, are all intoxicating, and their exhilarating effects are equally as great as are the effects of other drugs..

We know that tea, coffee and those kindred drugs are not foods, because a person cannot live upon them. Not only is it true that tea and coffee contain no nourishment, and seriously interfere with digestion; but it is also true that they are actual poisons. One proof of this is, they will kill animals. The amount of poisonous matter contained in tea is about six per cent. Five grains of the poisonous part will kill a rabbit, and seven and one half grains will kill a cat. There is more than one ounce of poison in a pound of tea; enough to kill seven rabbits or five cats. If a person is tired, or in a state of anxiety or trouble, he feels relieved and comforted by a cup of tea. One is comforted in precisely the same way in which a user of alcohol is comforted by his dram. The drug simply drowns and benumbs the moral sensibilities.

"A few years ago some girls in a tea factory in Boston, were arrested on the charge of being drunk and disorderly. It was found they had used no alcoholic liquors, but had chewed tea constantly; they had free access to the drug, and, as a result, became intoxicated.

"I have been greatly surprised at the course of some of our leading temperance reformers in regard to the use of tea. They have labored to secure the introduction of tea and coffee houses, for the purpose of weaning people from the saloon, and it must have seemed to them that tea and coffee are a lesser evil; but have we a right to substitute a lesser evil for a greater? By cultivating tea drinking, we are practically making drunkards, for we are lessening the inhibitory power and ability to control the will, and laying the foundation for stronger stimulants. I might give

you several instances of persons who have rid themselves of sick headache and dyspepsia, simply by abandoning the use of tea and coffee.

“We must conclude, then, that tea drinking is a sort of tippling, although the results are not so quickly shown as are those of alcohol tippling. We are on the wrong track in encouraging the use of tea or coffee, because their tendency is to feed a monster that is responsible for enormous mental, moral, and physical ruin.

“Let us have no substitutes for these dangerous drugs. ‘If the Son, therefore, shall make you free, ye shall be free indeed.’”—J. H. Kellogg, Medical Doctor.

MONEY AND THE GOSPEL.

CHAPTER XX.

As a fallen human race, we have, through Divine institution, the glorious provision of the Gospel. This Gospel, in brief, "Is the power of God unto salvation to every one that believeth."

The spread of the Gospel, or the work of the Christian church in the salvation of souls, like every other institution, industry or business on earth, to be successful and aggressive, must, of necessity, have a strong pillar of financial support.

A glance at the ministers, evangelists and missionaries in active work, along with the sustenance of their livelihood, travels, the erection of necessary places of worship, educational institutions, etc., would convince any reasonable mind that a percentage of man's income, is necessary to support such a work. The well known tenth, is Divinely instituted to this end, accompanied by almsdeeds and free-will offerings.

The institution of tithing the income, or increase of property, is by no means of modern date. Neither is it so ancient, that it is out of date in our day. It is true, it is of ancient origin, and is therefore well tried. It is of scriptural origin, and therefore remains unchangeable. There is no record of the exact time that God instituted this means of grace. The first account we have of it, is not of its institution, but an example of tithes being given. It was by faithful Abraham,

who gave tithes to Melchisedek, priest, and king of Salem, upon his return from the expedition against Chedorlaomer and the four kings, who were in confederacy with him.

There is nothing mentioned to lead us to believe that this was the first time that tithing was practiced, or, that it was an extraordinary act at that time. It seems, to the contrary, to be given in as common a way, as the offering of the sacrifices, or the observance of any part of the ceremonial law.

Jacob, like his grandfather Abraham, practiced tithing. He made a vow to God at Bethel, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all thou shalt give me I will surely give the tenth unto Thee."

Regarding the children of Israel, Moses set for them the tenth, as the portion to be given. He said, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord," etc.

The tithing system, in past ages, was not only understood by the children of God—but by barbarous and idolatrous nations. The heathen Greeks and Romans, out of a principle of religion, common to all men, have dedicated their tithes in the worship of their idols.

Tithing is, beyond doubt, a fact worthy of reliance, as a Divine ordinance. It was in practice in the period from Adam to Noah, and from Noah, it followed in his

posterity until at length, all continents bear its impress, even the most remote nations.

Tithing, was originally a command of God, not to any certain class of people, but to the world at large. As such, its traces have been met with in lands unconnected, and uninfluenced by that of others.

The establishment of tithing in the Mosaic dispensation, was then, not a new institution, but just the continuance of God's ancient claim with some changes as to its applications.

The need of the tenth stands out as prominent in the Christian, as in the Jewish church. While the latter had an expensive worship owing to the numerous sacrifices, it was much less missionary in its character than the church of to-day. Its calling was chiefly to uphold the faith among the chosen people; but that of the Christian church is to bear the name of Christ to every nation, even to the dark lands of heathendom.

Much less is said in the New Testament about the tenth, than in the Old. Little, is sufficient in the New, as the proportion was already fixed in the Old. There was no occasion for much repetition. Yes, but some may say, "Was it not abolished with the ceremonial law?" No, it was not a part of the ceremonial law given to the children of Israel, as it existed five hundred years before the law was given. It was then, and is still, a part of God's moral law to man which is unchangeable in all ages, and from this standpoint, *i.e.*, of moral obligation, it held connection in the Jewish church, with the ceremonial law: it existed, but reasonably did not end with the abolition of the ceremonial law.

The giving of the tenth is in force with all Chris-

tians, on the ground of it being a part of the ancient, moral law. Tithing was a moral duty to the ancient Jews, which is easily proved. It had nothing typical of Christ or ceremonial about it. In all ages the giving of some portion of man's substance to God was deemed a moral duty. Then God, in the Jewish dispensation, and likely before, as it was practiced before, named the tenth of man's income as His portion. Then, most certainly, the giving of the tenth became a moral obligation and could not be altered, only by the same authority that imposed it.

Another great reason why the Almighty instituted the duty of tithing, was that of justice. This must precede generosity. Generosity and benevolence cannot so well serve as a basis for legislation, as that of justice. If God required the Jews, under the Mosaic dispensation, to give one-tenth of their income to spiritual purposes, does He expect the Christian to give less, under the higher privileged, and more favored dispensation. Certainly not. It is quite evident that the people who have the greatest ability, the strongest and highest motives, the most imperative callings, and the worthiest results from their achievements, cannot rightly give less than their inferiors in these respects.

Then, if God requires in all ages the tenth of man's income, in what position do the people place themselves, who give less, either wilfully or for want of applying themselves in search of the *scriptural method*? Their prayer should be, "We are cursed with a curse, for we have robbed Thee, even this whole nation." Is it possible that man, whose very breath is in the hands of his Creator, and, who daily partakes of the bounteous provisions of His providence, will deny his Lord

the small portion He claims, to perpetuate the dissemination of the kingdom of grace on earth. The vineyard is the Lord's, and He expects His husbandmen to give Him His portion of the fruit.

The law for the regulation of giving, is laid down in the Scriptures of the Old and New Testaments. All who take these for their guide, cannot conscientiously devote less than one-tenth of their available income to the cause of Christ. They may give as much more as they wish, and circumstances allow;—but less, they cannot possibly give and act consistently with the inspired standard of man's duty to God and man.

There may be cases where there is no income, such as paupers, or converted children living with their unfavorable and unconverted parents. But, where there is no income, there is no obligation. The tenth of nothing, is nothing. Still, in such cases, when the heart is anxious to give, and the soul fully active in prayer and faith, it often so effects Providence and circumstances, that some unexpected event will bring some silvery spray across their pathway, which unfolds the desired privilege to them.

If God has given us a law on this subject, we should know, and obey it. We believe the cause of God, in the past ages, as well as in modern times, has been greatly injured by the indistinct and mystical views which have prevailed regarding the duty of religious contributions. Many think they can give, or withhold; give little, or much; just as it pleases the giver.—This is the doctrine which has controlled the church too long. God's will in this matter is plainly laid down in His word, and there is no righteous excuse for ignorance and transgression regarding it. He has

made it known that all Jews, Gentiles, and all believers in the world must consistently render, at least, a tenth of their income to the cause of God. This cannot be wilfully neglected without sin.

There are marvelous spiritual blessings connected with the giving a tenth to the Lord; it is a wonderful stimulant to faith, it strengthens obedience on all other lines, it brings light into the mind on other subjects, it is a safeguard against stinginess, it makes benevolence a fixed affection in the soul,—and not a spasmodic action. It makes us appreciate the nine-tenths more, it makes God's special providence much more real to us, it makes the conscience tender and gives sweet access to God in prayer.

In the Mosaic dispensation, the first tithe was reserved for the support of the Levites. The Levites, in turn, were to give a tithe to the priests. Then, a second tithe was called for to meet the expenses of the various feasts, and for the sustenance of the poor. This doubled their giving to one-fifth, or two-tenths.

Malachi brings the subject of tithing before us in a very comprehensive manner, including the consequences. "Bring ye all the tithes into the store-house that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

The greatest out-pourings of the Spirit, are promised in response to giving rightly. The above quota-

tion is an example in the Old Testament, where such an effusion of the Spirit is promised, "That there shall not be room enough to receive it." In the New Testament, we are told to "Give and it shall be given unto you, good measure, pressed down, shaken together and running over." We fail to find any promise so rich as those to the liberal giver; still, how many are there, who are not only weak in giving, but narrow and stingy with their God; yet, they are continually looking for His special blessings. All such should ask, how much do I owe unto my Lord? Then pay what they owe. Do not delay this duty. You cannot have peace of mind and do so. It may cost a struggle, but, when properly done, the end will be peace; and having entered the right path, pursue it. Having got hold of the right principle, be sure and keep it. Say with David, "I thought on my ways, and turned my feet unto Thy testimonies.

Many look upon tithing, as a matter of giving, but giving does not begin until the tenth is paid to God. It is paying rather than giving. Tithing is meeting a lawful debt to the worthy Creator. When the tenth is paid, then, and not until then (if we continue to contribute) our almsdeeds and free-will offerings begin. To give a tenth was the bounden duty of every Israelite, but the free-will offering depended on the ability and willingness of the giver. "Bring me an offering; of every man that giveth it willingly with his heart. ye shall take mine offering."

When Israel needed a tabernacle, Moses called for a special free-will offering, and they came and "Brought the Lord's offering, both men and women, with gold and silver, and brass, and purple, and blue,

and scarlet and fine linen and goats," etc. They brought until Moses stopped them, having more than was needed. What an example of liberality, is this instance in the Jewish church, to our Christian congregations. Do they not often put us to shame? This demonstration of liberality does not stand alone, in the history of the ancient church, but such bountiful offerings were quite common, *e.g.*, see I. Chr. 29, where David was preparing to build the house of the Lord. We see in Exodus 30:12, where Joash repaired the temple and from the offering, they had money in abundance and to spare. In Deut. 14:28, 29, we see where a portion of the free-will offering was devoted to the relief of the fatherless and widows. The poor have a claim on the free-will offerings. The Jews were not allowed to support the poor from the first tenth; it was confined to the Levites alone. The needs of the poor, the sick, etc., along with the incidental expenses of the regular services of the sanctuary, had to be met by free-will offerings out of the nine-tenths.

God's claim on man's financial income is staggering to some, and, especially to those, who, like the rich young ruler, have a covetous heart. But we should honor and obey God: then, He will take care of the consequences, and see "That all things work together for good, to them that love God, to them that are called according to His purpose." Some may fear poverty, as a result from tithing and giving offerings,—but is this either faith or works? Is it not rather fear and covetousness? Suppose giving did keep a man poor in this world's goods, what is that in comparison to "Bags which wax not old, a treasure in the

heavens that faileth not, where no thief approacheth, neither moth corrupteth."

Then, suppose a man should be in straightened circumstances; is he disgraced or spiritually defiled by it? No, One better than we,—took the way of poverty by choice. "For ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." But does tithing and reasonable almsdeeds make men poor? The Scriptures will answer this: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." There may be cases where pious people contribute very liberally of their means to the support of God's cause, yet, remain in straightened circumstances. But, in general, we believe that the greater part of the poor, are poor, simply because they do not give. They are poor and have nothing to give because they did not give when they had the wherewith to give. Sickness and afflictions may, at times, visit the homes of the most righteous. But we believe there are plenty of cases where families are called upon to endure sickness, pay large doctor bills, suffer the loss of burned buildings, and of stock dying, etc.—all through refusing to contribute to the cause of God, His legitimate claim on their income.

An incident occurs to our memory, where, at a certain country church, a horse-shed was needed. It was proposed that each family concerned, would give five dollars, which would meet the expense of the building needed. All favored the proposition but one man, and he refused to give any, but a little later, three of his valuable cows were accidentally poisoned

and died. None of the other eleven families concerned, met with any particular loss in that season. Are not such cases, most likely, the direct visitation of God's judgments to such men?

Another incident occurs to our mind, of a man who is now, doubtless, an inhabitant of the New Jerusalem. He, though not wealthy, gave very liberally to God's cause. In addition to what he gave for ministerial support, to aid the poor, to help the missionaries, etc., he gave, in one summer, about three hundred dollars towards the building of a new church in the vicinity in which he lived. That autumn, fruit was a general failure in that locality,—but this man's orchard was abundantly fruitful. He showed us a certain tree, the product of which was eight barrels of apples that very season. It was inspiring to see his neighbors, who had been stingy with God, coming to buy the gatherings of this bountiful orchard, while their own was almost barren. Is this not an exhibition of God's special favor to the righteous?

There have been noble men, of very deep piety, with gigantic intellects, who have been remarkable patterns to the world in paying of tithes and giving of offerings, both by their teaching and personal practice. Of this class we name Sir Robert Boyle, Sir Matthew Hale, Richard Baxter, Dr. Doddridge and John Wesley. These, with many others of their rank, were strong advocates of the tithe and offering system, whose practice corresponded with their teaching.

It is not easier to gather flowers in the open fields of nature, than to find precepts and truths in God's Word to support this system. "Honor the Lord with thy substance, and with the first fruits of all thine in-

crease, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Cast thy bread upon the waters for thou shalt find it after many days." "A good man showeth favor and lendeth." "Give to him that asketh of thee, and from Him that would borrow of thee, turn not thou away." "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." "To do good and to communicate forget not, for with such sacrifices God is well pleased." "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

This is the constant tone of the Scriptures on this important subject. So, let "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth the cheerful giver." We should "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Covetousness, seems to impair reason, as well as destroy religious principles. Rich men, with their abundance, are not more happy than poor men. The poor are apt to think they are, but it is a mistake. With the generality of men, just as riches increase, sorrow increaseth. The only way to avoid the evil and sorrow, which riches generally lead to, is to rightly use the wealth which God has favored us with. If men decline giving God His portion of their means, or fail to glorify Him with the remaining nine-tenths, they will learn, to their sorrow, that vain is the endeavor of man to extract sweetness for the soul, out of gold.

One rich man said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and

be merry." But God's message to him was, "Thou fool, this night thy soul shall be required of thee." "So is he that layeth up treasure for himself, and is not rich towards God." It is little wonder that He who rightly viewed the subject of ill-used wealth, said, "It is easier for a camel to go through the eye of a needle, than for a rich man (who trusts in riches, or applies them wrongly) to enter into the kingdom of God." Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "The love of money is the root of all evil, which, while some covet after, they have erred from the faith and pierced themselves through with many sorrows."—Should we not take heed to such fearful, yet blessed warning?

Money is good, it is a talent to be thankfully received from God; and to be employed for His glory and the temporal and spiritual good of man. But, if it be mis-used, it becomes the cause of evil, in proportion to the good it might have been. Those with the right principle, find it "More blessed to give than to receive." The design of the Gospel is to destroy selfishness in man. It seeks to lift him out of the orbit of self, to make him a servant of God.

When the church of God demonstrates a practical interest in His cause, by giving cheerfully and steadily the tenth for its sustenance and advancement; there will be a breaking down of the bulwarks of iniquity that has hitherto been unknown.

Christianity, as a principle, opens its arms and heart to the world. It offers its benefits to universal man. It is, in its very nature, aggressive and diffusive. It

aims at the benefits of man, both for this and the future world. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." But, if we fail to discharge our duty, we await the conviction of the words, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me." It is well known what is spoken of here. "I was an hungered, and ye gave me no meat, I was thirsty and ye gave me no drink; I was naked and ye clothed me not; I was a stranger and ye took me not in; I was sick and in prison, and ye visited me not."

Under the old dispensation, the tithe robbery was committed chiefly against the servants of God; under the present, it is more directly against Jesus Himself, and surely, this gives rise to no less reason for the discharge of this duty in our day, than the former dispensation.

The range of objects, whose dependency is the responsibility of the church, are three classes. The ministry and its requirements; the assistance and enlargement of the church; the entire field of general benevolence.

For the maintenance of these, the Jewish church gave considerable above one-fifth, or two-tenths; and can Christians of this dispensation be contented in giving less?

To be untrue to our stewardship is flagrant dishonesty, self-idolatry, and soul-cruelty of the deepest dye. Want of honesty with God, and wilful detention from the purposes of His glory, of that we profess to

have dedicated to Him; cannot be favored with the light of His loving approbation.

The most prominent features of the early Christian church, were entire consecration and glorious success. Their all became the Lord's. The clergy left all their secular business to follow Jesus. The laity sold lands and laid the price at the apostles' feet; but, the apostles kept so little of this that Peter could truthfully say, "Silver and gold have I none."

Those who withhold their tithes, and offerings from the Lord, prove themselves aliens to Him, and their hope is a religious delusion. It is leading them, under the promise of glory, to endless darkness and despair.

Not only do individuals blight themselves by withholding from God, but their example wields an influence in their surroundings, especially in their family circles. There are cases where the children of apparently pious parents grow up to be very wicked. In many such cases, the cause is, perhaps, traceable to a withholding from God His dues, and, an over-anxiety on the part of the parents to provide for the temporal welfare of their offspring. The means which ought to have been devoted to God's cause, when paid out in apparel unbecoming to religion; or to the teaching them fashionable, frivolous, or useless accomplishments, unsuitable to a life that is hid with Christ in God, must, of necessity, have bad results. The means thus used to cause children to be noticed and applauded by man, becomes their curse and ruin.

If we expect to obtain God's blessing on the portion of means devoted to ourselves and our families, attention should be given, with every precaution, to set apart the Lord's portion; the tenth, at least, which

portion should be dedicated before any of the income is used. It is the first-fruits that God should have.

One eminent writer gives three rules regarding giving: First, gain all you can. Second, save all you can. Third, give all you can.—The first rule alone, is doubtless acceptable to nearly all classes of people, good and bad; as most men will consent to the theory of gaining all you can. The second, is similar, as people almost everywhere are anxious to make, and save all they can. But the third rule is the best of all, nevertheless, with the majority of people, it completely spoils the other two. The first two are of no value, only, as they hold connection with the third. To gain, and save all you can, are the two general rules of men, but God sanctifies them by attaching the third rule, "Give all you can." This rule is doubtless implied in many parts of the Scriptures, such as, "He that seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." To disconnect this third rule, and only practice the former two, is to cut God, and an interest in His cause out of our hearts and lives, to gratify sinful lusts and feed the carnal mind.

There is no higher prerogative to man in Divine worship than that of giving; and it will be enjoyed when the proper grace and spirit accompanies it. We should give, looking for nothing in return. That is, without the consideration of future advantage. Give to children, to old men, and, in some cases, it is not wasting money to give to the unthankful. Give to the widows and the orphans; to those you will probably never see again. If your offerings are confined to friends and near neighbors, your giving is mere

courtesy, rather than charity. It is soliciting traffic and merchandise for self, rather than bestowing benevolent bounties on the souls and bodies of others. Benevolent acts to enemies, should not be merely to erase ill-will, and to remove revenge towards oneself; but to win them to God, and to see them sheltered from wrath under the compassionate wings of Omnipotence.

We will next pen a few words relative to the mode, in which the tenth should be given; and for a guide will turn to the instructions of St. Paul, which says: "Upon the first day of the week (Sunday) let every one of you lay by him in store as the Lord hath prospered him, that there be no gatherings when I come." I. Cor. 16:2. This, Paul wrote to the Galitians, and also to the Corinthians. It is not in the form of advice, but a command.—Then what is the command? A regular, steady, weekly, setting aside the Lord's share of the financial income, for the support of the Gospel. The church was not to be sustained by the offerings at some particular time of temporary excitement. It requires more principle to accomplish a purpose, by steady toil and constant perseverance, than to help in the accomplishment of a purpose by sudden, spasmodic and violent efforts. The first day of the week was chosen as it was the Christian Sabbath, the day of the Lord's resurrection and of special spiritual invigoration. It was the day when the poor gathered at the service of the sanctuary, which afforded the giver a special privilege to dispose of his offerings in that way, as well as that given in aid of the regular services.

The method of weekly contributions, which Paul commended, is a systematic appropriation of property to the proper ends of its bestowment; so as to continu-

ally meet the claims of God, and the righteous needs of man. It is the principle of continuous provision, for the happiness of the church.

There has never been a person who gave regularly a proper tenth to the Lord, that ever regretted it. They uniformly testify that since they have done so, they have prospered much more in all their temporal affairs. God does not want His children in debt, or destitute; and, if those who are in debt, either to God, or man, would repent of their error, and give God what they owe Him, the one-tenth of all they receive; then, stick to the covenant with a true heart, He will begin to work financial miracles and soon have them free from debt. Rom. 13:8.

The clause, "Lay by him in store," plainly declares it to be the duty of every one, not simply to give some aid to God's cause, when it is asked for, or, when a special occasion arises, but, at times when no particular needs present themselves, even then, he is to store up his tithes and offerings. Thus, he is ready at any time to make distribution when occasions present themselves. Things done without a system, without premeditation and consideration, are generally, ill-done. In giving, especially, there is no specified proportion in the claims of different minor or incidental objects. This is left largely to the sanctified choice of the giver. When the amount is on hand in store, it is then given cheerfully, when the occasion arises. The giver has nothing to do but go to that store and get the amount of his donation. When it is reserved in store, the giver will not be offended if asked to contribute, neither will he insult the solicitor.

The inference to be deduced from this command

of the apostles, is, that the practice of storing up for future distribution, should be observed as often as a person receives their wages or income, be it weekly, quarterly, or half-yearly. When people receive their returns quarterly or half-yearly, they are not in a position to lay up in store weekly. When it reaches their hands they can then lay up in store, and from that store pay a weekly contribution in support of the Gospel. The laying up on the first day of the week does not imply a mathematical reckoning of the business of the week, this is contrary to Scripture. There are six days for such work, but the giving or laying it up in store, alone is permissible on the Sabbath day. In case the occasion for giving is not presented the store should be awaiting it.

How like all God's plans, is this system! Not spasmodic and uncertain; not like the boiling cataract at one time, and an unmoistened river-bed at another. It is gentle, steady, reliable and gloriously effected. It moistens the fields of evangelism, like the dew and showers do the fields of natural cultivation. It effects an even, steady flow of the gliding river of salvation. Its results are more pleasant than the expanding spring seasons, as they open the way for the fructifying summer days, with their beauties and bounties. Here, the poor and the rich, may present their offerings, though perhaps, widely different in amount, yet of equal value in the sight of God, each acting as a steward of Divine bounty, as God hath prospered them.

In the expenditure of offerings, the support of the Gospel minister, who devotes all his time and life to God's work, should be a special matter of consideration. They who are God's ambassadors, to convey

His message to man. The Christian ministers have their rights, which cannot be withheld from them without bringing guilt upon the withholder. "They who preach the Gospel, should live of the Gospel." I. Cor. 9: 14. They who have separated themselves from secular business, and devoted themselves to the special service of God, and the salvation of men, should not be so circumstanced that their thoughts will be distracted from their calling by poverty and want in domestic matters. To contribute to one's minister, is not strictly a charitable act. It is only the payment of a just debt; it is what Christ claims for His faithful servants; which, to withhold, is the worst of robbery. Ministers are not clerical paupers, as some may suppose, to go about pleading for charity. For their support, we appeal only to justice. Take away from Christian communities their Gospel ministrations; silence the message of grace, and the word of exhortation, rebuke and warning; and you will quickly reduce the vicinity to a state of degeneracy of mind and morals, which is the certain precursor of decay and ruin.

The ancient Jews gave their tithes to their spiritual advisers, in response to the plea of justice. When the tenth was withheld by a Jew, it was considered that the priests and Levites were defrauded. It was their portion; and they who serve at the altars were to "Live by the altars." Ministers having to meet the accounts necessary to livelihood, amidst pinching poverty, divides the attention of not a few, who have faithfully devoted themselves, solely to the service of the church. This should not be: ministers should be able to give themselves, "Continually to prayer and to the ministry of the Word." While they look to heaven

for their reward and the recompense for their labor on earth,—yet, they have a right to expect, that those who receive spiritual good at their hands, will relieve them of the hardship of poverty. Naturally, if the minister, in the place of his sacred work, had devoted his time, talents, education, etc., to some secular business, he would have equalled, in temporal circumstances, the companions of his youth. But, for the sake of the Gospel,—this is all laid aside as a sacrifice by him. To support him liberally is not charity, it is scarcely generosity: justice demands it. No greater offence to God's law could be given, than to fail in complying, and giving a faithful minister his sacred rights. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Any ordinary congregation would likely be displeased if their minister, or his family did not appear respectably dressed; but, how can they be, if they are so stinted in the necessities of life, that they have only a part of their temporal needs supplied? Still, such congregations expect their spiritual instructor, day after day, week after week, and year after year, to bring forth, on all occasions, things new and old out of the treasury. And they generally expect the old to be presented in a new light, with no small degree of brilliancy.

Every congregation should have a rule and system of giving to their minister, so that a secretary will be able to show figures in ministerial support, such as would afford him a reasonable sustenance in ordinary

life. Should the minister appear to be sustained, that is not sufficient. His people should know that he receives from his charge what sustains him, and not leave him to preach to them while deriving his living out of the hard earnings of private friends in other parts of the world. It becomes the duty of congregations, then, and more especially of office-bearers, to cherish in themselves, and stimulate in others, the principle of supporting their pastors. It is a debt due to him, as much as the charges are due to any other person whom they may employ, such as physicians, lawyers, school-teachers, etc.

Is not a man's family as much benefited by the labors of a faithful minister, as by the skill of a physician, a lawyer, or school-master? Are not the affairs of the soul, and of eternity, as important to a man's family as those of time, and the welfare of the body? Reason or Scripture will certainly answer this in the affirmative. Then, should not the minister accordingly be recompensed, at least, by a respectable livelihood?

We are informed in Num. 18:21, as follows: "And behold, I have given the children of Levi all the tenth of Israel for an inheritance, for their service, which they serve, even the service of the tabernacle of the congregation." God did not reserve a portion of the tenth to build tabernacles, or to benefit the poor, or to support missionaries; this was to be done out of offerings from the nine-tenths. The Levites' concern with the tithes, was not merely to receive and enjoy them, they had to tithe as well as the people. All the priests were recipients of God given bounties, and all must acknowledge the goodness of the Lord in the same.

An incident is found in Nehemiah 13:10, where the Levites and priests, were so robbed by the congregation, that they were compelled to desert their office, consequently, the Lord's services were neglected, and the priests and Levites had not enough food to support life and had fled to their fields. We fear that this is not the only such case, but believe, in modern times, many good, useful men of God have been driven to fields of secular labor, and out of the Christian ministry, because the tithes were not brought in. This, perhaps, is more noticeable in cases of young men just entering the Christian ministry, who, at that particular time, are generally surrounded with all the trials the soul can readily bear up under. Then, when poverty begins to pinch through the ill-tithing of the people, it is little wonder that some who might have become mighty men of God, have not only deserted the pulpit, but have become entirely discouraged in the Christian life.

The application of the tithing law may vary some in our day, to that of the Israelites,—but the spirit and essence of the law remains the same.

It is God that bestows life, health, affectionate relatives and kind friends. It is He, that gives us a sufficiency of food and raiment, and sends prosperity or adversity in worldly callings. Above all, He has, by a most infinite sacrifice, purchased our redemption. This atonement is so perfect that it is effectual to the saving of all mankind, if it is not repudiated by those it was intended to benefit. Nor, did His goodness stop here. He has ascended on high, where He serves as mediator between God and man, and pleads the merit of His blood. Such considerations as these, might well in-

duce Christians of the present day to greater acts of self-denial and benevolence than was practiced by the ancient church, who did not share these benefits in the sense we do.

It would be little, for some families whose circumstances are favorable, to devote, to God's service, a seventh, a fifth, or even one-half of their income. Even the half, in many cases, would be far behind the widow's mite, on the great day of reckoning. When the tithes are brought in, pastors and people are blessed together; then the pastors can say like Azariah, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed His people; and that which is left is *this great store*." According to Mal. 3:10, the giver is to *bring* the tithes in, not keep and use them until the receiver is in want and obliged to go out and search for the tithe, or forsake his office and return to secular industry. It is not a pastor's business, or that of any Christian minister, to be obliged to go about their parish from house to house telling the people of their needs. In this way the preacher is made an ecclesiastical beggar.—Shame on a people who allow it, yet many look upon this as sociability, fondness and freedom between pastor and people. Nonsense, dear people, the scriptural way is for the parishioners to learn their pastor's needs and see that they are met.

There are some who object to the tithing system on the ground that it is an Old Testament doctrine. I think in the above, it has been sufficiently proved to be in force in the New Testament because it is in the Old,—but now we go farther, and prove it to be even

confirmed by our Lord in the New Testament. For this proof we open to Matt. 23:23. "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other, (tithing being one of the things mentioned), undone." Those who violate the tithe commandment in the Old Testament, violate this one in the New. For another proof in the New Testament, see Luke 11:42. Other passages are equally as strong, but do not particularly specify the amount. It does not, and need not, as this is so well established in the Old Testament, and was never changed or substituted by our Lord in the New. See Matt. 6:45; Luke 6:38; Heb. 7:7; I. John 3:17.

Many keep no account of what they either make or give. Man does not deal with man in that way. Neither should man deal with God in a more careless way than with his neighbor. We must keep accounts, in order to know whether we are keeping God's commandments on this line or not. If accounts were kept, many who think they are paying their tenth, would learn that they are robbing God. A great contrast is generally apparent between the exact tenth, and the *guessed* tenth.

Giving a dollar or two, now and again, when some one is collecting, is nothing more than an exhibition of meanness under the guise of a Christian profession. Tithes should be paid without being asked for them. Plenty of well-to-do business families, with a steady, strong income, never rise above, ten, fifteen, or twenty

dollars per year, in their contributions, and still claim to tithe.

I could name a washerwoman who sustains her respectable little family of four children, by honest labor over the hot suds. She earns one dollar per day; her tenth was thirty-one dollars and thirty cents per year. By being economical she succeeds in making ends meet, but her's was not like many homes where there is full and plenty about them. How many, in our land are put to shame on the tithe and offering line by this poor washerwoman. There are families who gain, perhaps, three or four times as much as she, and probably give less or no more.—Keep an account, brother, and see if you obey God.

Then, if Christian people took into consideration the money saved by their conversion, in the laying aside of habits; such as tobacco, which commonly ranges to a bill of about thirty dollars per year for an individual. Whiskey, which often ranges from that to ten times the amount. Many do, and all should, connect with these habits the use of tea, coffee and all their substitutes; which would easily reach to twenty dollars per year for an ordinary family. Then the style and superfluous apparel laid aside by the wives and daughters of religious families, would easily save a bill of one hundred dollars per year. Here, is a total saving of one hundred and eighty dollars at very low figuring, annually saved in a common Christian family, by the reception of Divine grace. If converted families do not give as much to God's cause, as they once wasted in sinful indulgences; but now save through the reception of the Spirit and life of God in the soul, then

religion has become a money-making business to them.

The average man earns from one to three dollars per day. If it is one, his tenth is the same as that of the washerwoman we have just previously referred to, viz., thirty-one dollars and thirty cents. If it is two, his tenth is sixty-two dollars and sixty-cents per year; if three, his tenth is ninety-three dollars and ninety cents.

By the payments of the tenth from three to five families, who honestly tithe, (say nothing about free-will offerings), the pastor will usually be well supported. What a margin would be left then with the remaining families, to be passed on to other works of benevolence?

Consistency is a most precious jewel. It is not an exception either, in the tithe question.

Some give freely to the missionaries, seemingly, because their names appear with the credited amount in the periodicals. But they listen to, and share the benefits of their faithful, hard-working pastors continually, the whole year through, and fail, in that period, to contribute to him more than one-half the amount, and perhaps, in some cases, not quarter of their donations to the missionaries. We are by no means complaining of too much liberality with the missionaries. Not in the least, we possess too much sympathy for them in their precious self-denying work for that. The offerings contributed to their support, are perhaps never too large, and, very often, much beneath what they should be. However, other matters should not be overlooked, such as the maintenance of ministers, evangelists,

travelling elders, and bishops, even though it does not reach the public report.

Now, dear reader, we must soon close this subject; but remember the indescribable blessings that can be brought upon humanity and the church of God, including the soul of the giver, by aiding with our temporal means, the millions of supplicants, the diseased, and famishing, the ignorant, the criminal and the miserable.—Africa's swarthy sons, with Asia's teeming masses. Europe's unregenerated hosts, and vast America's unsaved multitudes. They all with united cry, loud as many waters, solicit Christian help. Divine compassion exclaims to us, "What ye do to them, ye do unto Me!"

May the Great Spirit, baptize the church with a God-like compassion and liberality, that she may prove "A crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Then shall a jubilee of righteousness and salvation sweep from pole to pole, or as far as the foot of man hath trod. Among the vices of remote isles the peaceful echo would soon resound, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ."

MISCELLANEOUS SUBJECTS.

CHAPTER XXI.

THE SACRAMENTS.—There are two sacraments, viz., Baptism and the Lord's Supper. In the Protestant world these only are accepted as sacraments,—but the Roman Catholics have erroneously added five more to them, viz., Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

He who came not to destroy, but to fulfil the law, has retained, in the Christian dispensation, under new forms, these two sacraments, which, under somewhat different forms, were ritual observances in ancient times. They were specific badges of the old covenant; Baptism being in the form of circumcision, and the Lord's Supper in the form of the passover.

Under the Gospel dispensation, these sacraments, in their changed forms, and wider applications, having no preference to Jew or Gentile, male or female, are the signs and seals of the covenant of redemption. As signs, they are symbols of the benefit of the covenant of grace. As seals, they are standing pledges of God's fidelity in bestowing on man the benefits of redemption, when His specified conditions are complied with. They are emblematic ordinances, and, if properly used, are the outward and visible tokens, signs and seals of our inward pledge to God, which is implied in a cor-

dial acceptance of His terms and conditions of salvation.

Regarding the doctrine of the Lord's Supper, it is so generally accepted and with a uniform opinion regarding its mode of administration, we will leave this sacrament with the above remarks.

Regarding Baptism, it is very different. There are a great variety of opinions as to the mode of its administration, and who the proper subjects for baptism are.

Baptism comes before us as an obligation, based upon the example of Christ and the apostles, and upon the command of the Lord, "Go and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Or, as Peter, under the inspiration of the Holy Ghost, worded it, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."

In the outset of Christian baptism, the command on which it rests, does not restrict it to male or female, old or young, Jew or Gentile; but it is intended for all penitent souls, in all nations.

There are few controversies greater than the one based on the subject of the mode of Christian baptism. The dispute is, whether it is by immersion or sprinkling. We find no Scripture or reason in favor of the former, but plenty of both in favor of the latter.

The mode of sprinkling in baptism, is traceable as far back, at least, as the time of Moses. "Moses sprinkled all the people (the children of Israel) at the tabernacle door."

The tenor of the Scriptures, as touching water baptism, prove that the water was handled and applied

to the people; and not that the people were handled and applied to the water.

Water baptism is the emblem of the baptism of the Spirit.

St. Paul was exhorted to "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." His sins were washed away by calling on the name of the Lord, and the water baptism was the emblem of the same. It reads, "Immediately there fell from his eyes scales: and he received sight forthwith, and arose, and was baptized." It was sprinkling here and not immersion, for he was immediately baptized; he arose, as for sprinkling, and did not leave the house as for immersion. He had long been without refreshment, and was greatly weakened in body, but after he was baptized, "He took food and was strengthened." The context in reference to this, shows that he was baptized and received refreshment before he left the house. We have no idea that he was away in search of a river or pool for immersion, and had to come back again before refreshments could be given him.

The baptism of John is often wrongly represented to be in favor of immersion. Who did John baptize? The people of Jerusalem, all Judea and the region round about Jordan. That would be over six million people, and John's ministry only lasted six months. If John bore the weight of six million people in six months, by immersing them one by one, he must certainly have been tired when he got through. That would give him fifty-five people to handle a minute, along with his preaching and other religious and domestic duties.—Of course, we need not take the term

“all” to mean in the most literal sense, all, without exception; but it certainly meant a very large portion of the people.

Regarding the Jordan, it is a mountain torrent and flows very swiftly and is very cold. Fifty men could not have been able to immerse such a multitude in half a year, by standing in the river, and placing each individual under the water, and lifting them up again by physical force.

John said, that he baptized with water, but Jesus, who was to follow him, would baptize with the Holy Ghost and fire. If John had not done the same thing with the water, that Jesus did with the Spirit or fire, he would not have used the same term in both cases. There was no difference in what they did; the difference was only in the element used. They both baptized; one *with* the Holy Ghost and fire, the other *with* water. When it is clearly demonstrated that Jesus poured the holy fire on the people, is it not sufficient proof that John poured or sprinkled the water on the people, too?

If John and the subjects for baptism were in the waters of Jordan to their waists, it does not prove that he immersed any of them.

If Jesus had plunged the people into the Holy Ghost and fire, instead of pouring it upon them, there might be some chance to believe that John plunged them, too, and baptized the water with the people, instead of the people with the water. He did not baptize *in* water, it was *with* water, and even when the Scriptures say that they went into the water, there is not a hint of them going under it.

There is no proof at all that John was in the water

of Jordan. The Scriptures say they "Came out of Jordan."—While we accept our authorized version as an excellent translation on the whole, there are a few mistakes. We must remember that the English Revising Committee of 1611, consisted of forty-seven persons who had all been immersed; this was the faith and practice of the Church of England at that time. It is, therefore, little wonder that they have favored dipping as much as possible in their translation of a certain few passages. It is well known that the coming out of Jordan is a wrong translation, which has been corrected by the revised version of 1881, which reads, "Came up from the water." The term, "In Jordan," according to the Hebrews, can be just as properly translated "At Jordan."

John did not only baptize in Jordan, but he baptized in Enon, where there were many small streams; he baptized in the wilderness, how did he immerse the people there? Did he immerse them in the sand? He baptized in Bathabara and beyond Jordan, where there was no quantity of water for immersion.

There were times when John chose places of much water to baptize; and why should he not choose the coolest place possible, when he was dressed in skins, and laboring under the disadvantage of the hot climate of Palestine, with such a concourse of people about him? Do we not prefer the river banks and lake shores for our camp-meetings, even though we do not bury ourselves in the water?

John baptized Jesus. Our authorized version says that Jesus went into the water, but that was not baptism; after He went in, He was baptized. Nothing in this case proves anything in favor of immersion.

Then the baptism which Jesus received at the hands of John, was a different baptism to the rest that John administered it to. That of Jesus was not what is called "John's baptism," for this baptism was unto repentance, and Jesus had no sin to repent of. Neither was it Christian baptism, for Christian baptism was not yet instituted; and when it was, it was an emblematic washing away of sins, which baptism, was also received by those who had previously received John's baptism. Acts 19: 5. Consequently, this baptism was also out of place in the case of Jesus. The baptism of Jesus was exceptional to these. John saw these obstacles in the way, in the case of Jesus, and forbade Him, but Jesus insisted upon it, and stated, "Thus it becometh us to fulfil all righteousness." Jesus and John were both Jews, and were under the Levitical law, which Jesus came not to destroy, but to fulfil. And Jesus received this baptism, as the Jewish discipline prohibited any public religious service being performed by anyone on whom the water of dedication had not been sprinkled.

It was also in compliance with the law that Jesus deferred His ministry until He was thirty-three years of age.

Another remarkable case of sprinkling was that of the Israelites in the Red Sea: which is certified by Moses, Asaph in the Psalms, and by St. Paul. The latter words it, "Our fathers were all baptized unto Moses in the cloud and in the sea." Here several million souls, men, women, children and infants, were all baptized at the hand of Jehovah. This signified dedication to the leadership of Moses, under God. It took place as they passed through the sea. It was

administered by a shower of rain amidst great thunder and lightning. Ex. 14:24; Psa. 77:16-20.

This was baptism by sprinkling indeed, and, if the term baptism can only properly be applied to immersion, why did Paul, Moses and others use it in reference to this and other clear cases of sprinkling? Was immersion possible here? Not in the least: for, after God parted the waters to make their path through the sea, He detained Israel, until a wind which was sent for the purpose, dried the pathway; hence they "Passed through dry shod." If God intended to dip them all in the water, why did He detain them while a wind dried the path? How would it sound to read that "They were all immersed in *dry ground*?" On either side of them the water was a wall, leaving no possibility of immersion. Besides, if they were immersed, Moses must have done it, and could anyone imagine that he took time in the Red Sea to immerse thousands upon thousands of people, when Pharaoh, with the host of Egyptians were at their heels to capture them?

On the day of Pentecost, three thousand were converted in the upper room and were all baptized with water in that one forenoon service. And Peter and John attended another service held in the temple, at three o'clock in the afternoon. Acts. 3:1. Jerusalem has been distinguished in all ages for its scarcity of water, and this took place about the first of June, a dry season of the year in Palestine, where there are no snowy winters or spring floods. Jerusalem was supplied with water, at that time, from the pool of Siloam which was in the mountains, twelve miles distant.

Would one suppose the three thousand people

walked to this pool to be immersed, and it, the drinking reservoir of the city; then after stepping off twenty-four miles and had three thousand immersed, were back for the three o'clock service in the afternoon? Also, were the three thousand immersed in the same clothing with which they attended service? If so, did the disciples go about the streets of Jerusalem with their clothes and hair dripping with water, telling the people about the great demonstration of fire they had just witnessed and experienced in the upper room? If they changed their clothing, where and when was it done? What provision was there made, too, for the immersion of the women, or were they all indecently plunged into the water with men and by men?

It might be asked, "Would they have time even to *sprinkle*, three thousand in the upper room service that forenoon?" It could easily be done, as there were many present who were commissioned to baptize, and could participate in the administration—besides there would be no violation of the command, if they chose to do as God did in the Red Sea, sprinkle many at a time, when multitudes were to be baptized. It is also quite possible that John sprinkled more than one at a time.

Another desert baptism was that of the eunuch, which took place between Jerusalem and Gaza, a rough uninhabited part of country, where no rivers or large streams connect with this road. The water they found was called "Water"; the stream or spring evidently had no name. The eunuch said, "See, here is water," (Hebrew—"Behold water"), he seemed surprised to find any at all, in this wilderness. They both went down into the water; if that was immersion, then

Philip was immersed as well as the eunuch, and it could not be said that, "Philip baptized the eunuch."

The going into water in those Eastern countries signified very little; as, at that time, the custom was to go bare-footed or to have a thin piece of flat wood, called sandals, fastened to the soles of the feet with strings. This left the foot all bare except the sole, which made it an easy matter to step in and out of water. "And he (the eunuch after his baptism), went on his way rejoicing." This would not likely have been the case had his clothing been dripping with water, and he so far from a dwelling.

The Philippian jailor with his family, was another case of baptism. Paul and Silas had been beaten and imprisoned for preaching the Gospel. The jailor was charged to keep them safely, who, under the pressure of such a charge, thrust them into the inner prison, and made their feet fast in the stocks. At midnight, the unseen miraculous power of the Almighty so moved upon these holy prisoners, that their bonds were loosed, the jailor got converted, and was ready to be baptized. "And the same hour (midnight) he washed their stripes and was baptized." They did not go out into the dark streets of Philippi, in the middle of the night to hunt water for immersion, as some seem to imagine. They only came out from the inner prison or dungeon, to the prison hall. It was contrary to Paul's principles and religion, for him to leave the jail without the consent of the magistrates, as he wrote to Titus, "Obey magistrates." He would not, and did not go out contrary to his own teaching, but refused to leave the jail until the magistrates came and brought them out. How absurd it is to imagine them all, (the jailor, his family

and the prisoners), wandering in the darkness outside of the building, in search of a convenient place for immersion. If there had been any such performance, surely it would have been mentioned. It would be equally absurd to imagine, that there was a convenient place for immediate immersion in the jail.

Next, we will follow Pêter to that memorable event, connected with his visit to the house of Cornelius.

After an extraordinary demonstration of the Spirit, Peter introduced the subject of baptism by saying, "Can any man forbid water that these should not be baptized?" This was Peter's mild and polite way of asking someone to kindly bring a little water, that these might be baptized. How improper this phrase would be if he meant immersion. If this mode had been his idea, he would have said, "Can any man forbid the people?" instead of saying the water; for in the case of immersion, the people would have to be taken to the water, instead of the water brought to the people.

Some people become all tangled up in the sixth chapter of Romans regarding baptism. The being buried with Christ by baptism into death, (verses 3 and 4), is a conundrum to many, but we know not why it should be. We have burial, planting, crucifixion and death all referred to in this chapter. We get lost if we take some to be literal terms, and the others figurative. But, if they are all taken figuratively, as they were intended, there is no obstacle—but even to take the "Burying with Christ by baptism," in a literal sense, which was not intended, has no illusion whatever to common immersion. Christ was not put into a coffin, nor was a bit of earth put over him. His body

was laid in Joseph's new sepulchre, hewn in stone, where the women had access to use their spices and ointments for the purpose of embalming, and for this purpose they went; when their plans were prevented by the Saviour's resurrection. This sepulchre was more like a closet than a grave, so that they could go into it and attend to Him while still in the grave. So, even in a literal sense, it would not support immersion.

When Paul spoke here of being dead to sin, he meant it spiritually. That would mean the soul, not the body, was dead to sin. The very idea of one's body being baptized into Jesus Christ is blasphemous, as is, the body being buried with the body of Christ.

If it means literal burial, the immersionist would have to leave the candidate under the water, *i.e.*, if water is allowed in the place of earth, which change we know nothing about the authority of. But this, they do not do, they bring them all up again. Moreover, they would need to die physically before the burial, but the immersionist puts them all under alive, then they fail to leave them there, and call it burying them.

Infants, as well as adults, are subjects for Christian baptism. This we have the most positive proof of from the lips of our Lord. "And they brought unto Him also infants, that He might touch them; but when His disciples saw it they rebuked them. But Jesus called them unto Him, and said, 'Suffer little children to come unto Me and forbid them not; for of such is the kingdom of God.'" "And He took them up in His arms, put His hands upon them and blessed them." This, like many other passages, prove infants to be Christians, which entitles them to Christian bap-

tism. They are not unbelievers, for they have never wilfully disbelieved. Listen to the Truth,—“Whoso, shall offend one of these little ones which *believe in Me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.”

The advocates of immersion cut the infants all out of their baptism, largely on the strength of such texts as, “He that believeth and is baptized shall be saved.” Mark 16: 16. They say that infants cannot believe, and, therefore, ought not to be baptized. Would not the same sort of reasoning shut them out of heaven, as well as their baptism? We read, in the same verse, “He that believeth not shall be damned.” And if infants are unbelievers, those who die in infancy, must all be damned. We are not prepared to accept such theology as this.

God remembered the infants in the calling together of His church. “Gather the people, sanctify the congregation, assemble the elders, gather the children, *and those that suck the breasts.*” Joel 2: 16. The infants are included here in the mentioning of children; but they are especially favored, by being more particularly mentioned, and in such an unmistakable clause as “*Those that suck the breasts.*” “Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven.”

Baptism is a covenant act which covers one's whole future life, whether it is received in infancy, youth or manhood. The significance of it is by no means restricted to the particular moment in which it is received. For this reason, those who repent and become converted in manhood, who have been baptized

in infancy, need not be baptized again; any more than one who has lost his Christian experience several times would need to be re-baptized each time he regains his experience. The Scriptures read, "He that believeth, and is baptized shall be saved." They do not say, "He that believeth and gets baptized shall be saved."

Peter Cartwright, an early, famous pioneer Methodist preacher, in indirect controversy once with a minister of another denomination, which denomination held strictly to the mode of immersion, and accordingly had no infants in it, said, "The infants have the first and indisputable title to baptism; and that all adults must become converted, and be like little children, before they can claim any valid title to water baptism. Furthermore, if all hell was searched, there could not be a single child found in it; but all children (infants who have died) are in heaven; then, is not that church which has no children in it, more like hell than heaven?"

We find no period in the history of the Christian church, where infant baptism did not exist. Wise and learned men affirm, that it is traceable through every age back to the apostles time.

The apostolic record of household baptisms, prove its practice in the first century. We have, at least, five cases in the New Testament where whole families, infants and all, have been baptized at one time. (1) The household of Cornelius. Acts 10:48. (2) The family of Lydia. Acts 16:15. (3) The Philippian jailor. Acts 16:33. (4) All the house of Crispus. Acts 18:8. (5) The household of Stephanas. I. Cor. 1:16. Let the reader turn to these passages and see how clearly they read. Then would any reasonable person

maintain that in all these families, who were all baptized, that there were no infants in any of them? If intelligence is allowed to come to the front, and admit that there would be, at least, one infant in some one of these families, then we need no further argument to establish infant baptism, which also establishes the doctrine that it is by sprinkling and not by immersion, as few sensible people would attempt to immerse an infant in a river or a pond.

It should be remembered, too, that salvation is intended for all the world, for every creature, in any and every climate and circumstance in life. The mode of baptism, then, must necessarily be one that is adapted to every climate and every condition in life.

Immersion is not practicable in the Arctic regions, where brandy and mercury freeze. Here eight million inhabitants live, heavily clad in furs, and dwell in ice huts. How could immersion be administered in their circumstances, when the body could not be uncovered, nor could immersion water be heated in their little ice, bee-hive huts?

It is no more practicable in the burning, sandy deserts of the tropical regions, than in the Polar snows.

Immersion is often entirely out of the question with the sick. Even the well sometimes get their death by the exposure of immersion. How would one in the last stage of consumption be immersed and avoid injury? Some maintain that the Lord so favors immersion, that He does not allow any, to receive injury by it. This, to our minds, is rank fanaticism.

What about the new convert in the prison cell? Would it be convenient to take him to some brooklet

for immersion, while he is paying the penalty of a heavy, perhaps a life, sentence?

Then, should a mode be used which causes fright and uneasiness to both the candidate and the surrounding friends? Would not this distract the thoughts and unfit the mind for the performance of such a solemn religious act of devotion as it is said to be? This, like all other acts of Christian duty, should stand the test of sound reasoning, good judgment and the Holy Scriptures. One should guard against thinking more of the river than the cross.

Worst of all, is the immodesty of immersion, as when women are immersed with men and by men. It is anything but polite for either sex; for a man to handle a strange woman, especially when she is clad in a loose, thin bathing garment. This absurdity is often beheld, too, by crowds of unbelieving, scoffing spectators, about pools and river banks, where such services are frequently held.

In late centuries, modern inventions have attempted to avoid this indecency, and have, in many cases, provided separate rooms for immersing each sex, where men immerse men, and women immerse women.—But who has the right to administer baptism but a Christian minister? And where in the Bible do we find any such arrangement of affairs in baptismal services? How was such a system executed in the five families above referred to?—Or, are these cases an exhibition of the apostle's indecency?

THE MILLENNIAL REIGN OF CHRIST.—There is an erroneous doctrine which is unstudiously grappled, chiefly from the first ten verses of the twentieth chapter of Revelation; which is called, in modern language,

Premillennialism. This term is of modern invention. It seldom appears in any standard works of Christian theology.

The premillennialists accept this chapter we have referred to, in a literal sense, and so conclude, that Christ is coming in a corporeal body again to earth, to reign in a natural kingdom, for a thousand years. That during this thousand years, Satan shall be chained by Christ, and all wickedness will be abolished from the earth and Christ with the saints shall reign on earth for this period. After which, Satan shall be loosed a little season, who shall then compass the earth and cause great disruptions and havoc in the kingdom of righteousness; then the final end of the world shall come.

We cannot accept such an arrangement of ideas to be scripturally orthodox, when they are based simply on a few verses of a mystical chapter, like the one mentioned. This would not harmonize with the tenor of the Scriptures in general, and especially the passages which are clear in their meaning.

In brief, we will give our views of this twentieth chapter of Revelation, so far as we feel we understand its mystical Rabbinical language.

VER. 1. "*And I saw an angel come down from heaven.*"—Christ Himself, commissioned by God the Father to overthrow Satan and destroy his works, as He did over nineteen hundred years ago.

VER. 2. "*And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.*"—The thousand years mentioned is an indefinite period of time. It may mean hundreds of thousands of years, so far as man knows. "*And*

bound Satan.”—Such has been his condition during the twenty centuries of the Christian era.

VER. 3. “*And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season.*”—The bottomless pit is hell, where he is chained. In our Gospel dispensation, Satan is chained, bound and sealed by Christ; so far as Christ’s kingdom has spread over the earth. This chaining and binding Satan is true in every individual case, where the Saviour and righteousness has been accepted. Thus, the works of the devil are so destroyed, and Satan so bound, that he has no power to return again without the consent of the individual. “*Loosed a little season.*”—Liberated for the final judgment day. Or, should it be that a tidal wave of wickedness would sweep over the earth for a short time previous to the general judgment, this loosing a little season, could easily be applied to that, too. All agree that the remainder of this chapter from the eleventh verse, treats directly on the judgment day; and we believe a portion of the first part is also closely associated with that day.

VER. 4. “*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years.*”—Regarding thrones, there were twelve thrones promised the apostles. Matt. 19:28. These correspond with the twelve tribes of Israel or the

church of God. "*And judgment was given unto them.*" — "Know ye not, that the saints shall judge the world?"

"*And I saw the souls of them that were beheaded,*" etc.—These martyred saints who were resurrected to live with Christ a thousand years on earth according to the common wording here, are not to be raised as many suppose. This is not to be taken literally. By the wide spread of Gospel truth in these, the days of the Messiah, and the out-pouring of the Holy Spirit, the spirit and influence, (instead of the bodies), of the martyrs is raised; their testimonies are revived through the spread of the Master's kingdom; the very thing, for which they shed their blood. St. Paul said to saints who had never been dead bodily, nor raised from the dead, "If ye then be risen with Christ, seek those things which are above." Col. 3:1.

VER. 5. "*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*"—It is clear that there were some dead who were not raised; so this thousand year period was not after the general resurrection, and it could not mean the reign of Christ with saints in heaven. This thousand years that Christ shall reign on earth, is doubtless the same thousand years that Satan is bound and cast into the abyss. The first resurrection mentioned here, is at the end of the thousand years, and is, therefore, the general resurrection.

VER. 6. "*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*"—The subject is carried to the resurrection at the end of

the thousand years. This is the double resurrection of saints first, and then sinners, just previous, and preparatory to the judgment day. They who are raised in this first resurrection, are the blessed and holy, on such the second death (hell) has no power; and they shall reign with Christ in heaven a thousand years. This is a different thousand years to the one previously referred to; the former thousand years is past, this one is to come. This means the unlimited blissful reign of Christ and saints in heaven.

St. John seems here, to be in a mood of expressing every great period of time which he speaks of, by the Rabbinical term, "A thousand years."

VER. 7. "*And when the thousand years are expired, Satan shall be loosed out of his prison.*"—He again speaks of the first thousand years, that, previous to the judgment, in which Satan is bound. "*Satan shall be loosed out of his prison.*"—Brought as a prisoner from his cell to the judgment bar.

VER. 8. "*And shall go out to deceive the nations which are in the four quarters of the earth, (whole earth) Gog and Magog, to gather them together to battle. The number of whom is as the sand of the sea.*"—The wicked shall be brought from all parts of the earth together at the judgment. They, with Satan, shall certainly assemble for war on the judgment day. "Gog and Magog"—Magog is the second son of Japheth, who was the father of many wicked nations; and Gog was the prince of these nations. The wicked of all the earth are represented by these names. The terms also imply their vast armies of warriors.

John seems to have derived this expression from the prophesy of Ezekiel, chapter 38: 18-22, which

reads, "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken. Surely, in that day, there shall be a great shaking of the land of Israel. So that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him (Gog) throughout all My mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilences and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

Is this not a picture of the judgment? We believe if Satan and wicked nations ever exert themselves in war with the powers of heaven, and try to resist their doom, it will be at the judgment day. There is no doubt but what they will make war there to their utmost ability.

When the sinner is at enmity with the saint on earth, who harmlessly sits at his feet; surely the sinners will be furious with rebellion, when the saints share in the reckoning up of their accounts, and act as executors in appointing them to the doomed regions of despair.

VER. 9. *"And they went up on the breadth of the earth, and compassed the camp of the saints about,*

and the beloved city: and fire came down from God out of heaven, and devoured them.”—St. John is still holding to Ezekiel's prophesy.

VER. 10. “*And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever.*”—All clear proof of the general judgment day.

If any can render a better explanation of this vague chapter, than what we have given we will be glad to accept it on conditions that it is presented in clearer and more scriptural terms, which are more satisfactory to us. In the apostle's description, as given above, it seems that he got his phraseology partly from the ancient prophets, and partly from the Rabbinical mode of speech; and for its clear meaning, one would have to get the Jewish use of these terms at that particular time.

Regarding the doctrine of Premillennialism, it is found to have been lodged in but a few minds throughout the history of the Christian church. In all the ages since the ascension of Christ, it has had some foothold. From the middle of the second century to the end of the fourth, it had its widest spread. During this period, it affected the faith of some very worthy ancient writers, such as Papias, Irenæus and Tertullian. While some eminent writers of that time, held to this view, it was never in that or any other age, favored with a position in the standard churches, by becoming a part of their creed. All through the nineteen centuries of our Gospel dispensation, it has been held to, by a few people, and handed down to each generation. But in the face of its long existence, it

has never made an impress on the authorized pages of the established creeds. Those who have nourished it, have generally been those of small circles of free-thinkers and private schools. The spread which it took in the third century, was effectually quelled in the fourth by Dionysius of Alexandria and some other orthodox teachers.

All Christendom was quite restless at the end of the tenth century, over the probability of that being the end of the millennium and the time for the judgment; but this date, like many other set periods by man for the Lord to come, has proved by the lapse of time, to be vain expectations.

There should be no trouble in understanding, that, many of the passages, as in Daniel and Revelation, which premillennialists understand literally, and accordingly, base their doctrine on, should be taken figuratively.

Why do premillennialists struggle so for the literal meaning of their pet passages; and take other passages figuratively without an objection, such as, "Worshipped the beasts," "This is Elias which was to come," meaning John the Baptist, who was called Elias because he came in the spirit of Elias; and Ezekiel's valley of dry bones? etc.

The book of Revelation surpasses all the books of the Bible for being delivered in figurative language throughout. Consequently, we should expect to take all such terms as, "Books," "The Seals," "The Trumpets," "The Dragons," "The Old Serpent," "Reigning with Christ," etc., figuratively.

It is true that Jesus will reign on earth a lengthy

period, called a thousand years; but that is certainly a spiritual reign, not a temporal or material one.

The Judaized premillennialists are so materialistic in their views, that most of them expect Jesus to come the second time in a human body.

Jesus did not take the human body He once had on earth into heaven, for, "Flesh and blood cannot inherit the kingdom of God." If these millennial theologians are right, they should then expect Jesus to come as He did before in the form of a babe, born of a woman, instead of as a king.

Nothing is more misleading than the premillennial idea of a material bodied Christ with a temporal kingdom, soon coming to overthrow all evil on earth, and to effect a universal revival for a thousand years.

They attach more importance to this materialistic reign on earth, than to Christ's spiritual reign on His mediatorial throne.

It is only through the mediation of Jesus, that the sinner has access to the throne of grace, where he finds salvation. But to take Jesus away from His mediatorial throne, how could one soul find pardon, let alone a whole universe, as they expect? This is why Jesus ascended, that He might plead the merits of His shed blood in behalf of the salvation of mankind.

If Jesus could effect a universal revival better by being on earth, than on His mediatorial throne, and for that purpose is coming again, Why has he wasted so much time in the last nineteen hundred years, and allowed so many millions of souls to be lost? Why did He not stay with us when He was here, and had the human form and the whole equipment?

When Jesus once leaves His mediatorial throne, He quits pleading the merits of His blood, and no more souls can be saved. This is what puts the solemn decree into effect. "Let him that is filthy, be filthy still; let him that is righteous, be righteous still; and let him that is holy, be holy still." This decree, then, will be absolute and for all eternity.

What a delusion it is for people to fold their arms and say, they cannot have a wide spread of the Gospel until such a period has dawned upon them, in which period, the salvation of even one soul, would be an utter impossibility?

The premillennialist's idea of the coming of the Lord, and of the resurrection, is anything but consistent, and is very inharmonious with many passages of Scripture which makes their meaning clear and plain. The Scriptural account of the resurrection, immediately follows the second advent of Christ, who comes down from heaven. I. Cor. 15:47; I. Thess. 4:16; Acts 2:20, 21.

There are some worthy statements in the fifteenth chapter of First Corinthians. Ver. 44. "It is sown a natural body; it is raised a spiritual body." Will saints then live on a material earth a thousand years in a spiritual body? Ver. 51. "But we shall all be changed (saints and martyrs at the same time), in a moment, in the twinkling of an eye, at the last trump (there will be none later), for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

It is possible that some, in their theories, would have us, at this time, (the judgment), already raised.

(in bodily form), a thousand years? Others would have only the martyrs raised a thousand years previous; but the Truth says, "We shall all be changed," at that time.

We read in John 6:54, "He that eateth My flesh hath eternal life, and I will raise him up at the last day; not a thousand years before it."

The dead in Christ shall be raised first; they shall immediately join the living saints on earth, and all shall be caught up together to "Meet the Lord in the air, and so shall they ever be with the Lord." Where does the thousand years on earth come in here? Or, where the loosening of Satan for a little season? And where the wide spread of evil in that period? Echo answers, Where? This idea seems to be left out in the apostle's account of being "Caught up" and "being *forever* with the Lord," and, consequently, separate from all evil.

THE CHRISTIAN SABBATH.—In the theories of some, the doctrine of the Christian, and that of the ancient Jewish Sabbath, have become entangled, which has led to many different and conflicting conclusions.

Regarding the Christian Sabbath (our New Testament Sabbath), it is not a substitute for the ancient one; it is differently characterized.

The Lord's Day in the Christian church, is a day of rest from secular labor, and for assembling in public worship. It adds to the ancient commemoration of the works of creation, the festival of redemption. It is also celebrated on a different day, Sunday instead of Saturday, with additional duties and privileges.

The achievement of Christ, while on earth, changed

the form, the application and the purpose of different things, of which the Sabbath is one.

It is a great mistake, and very misleading to think, as some do, that the advent of Jesus has changed nothing of this nature.

Christ certainly changed the passover to the sacrament of the Lord's Supper; and circumcision, to the sacrament of baptism. And, corresponding with these changes, He changed, or gave the authority for the changing of the day for celebrating the Sabbath on the Lord's Day. (His resurrection day.)

By celebrating the Christian Sabbath, we, properly, commemorate the Lord's resurrection, more than the finishing of the works of creation. The former, is by far the greater work. This is why the day was changed from Saturday to Sunday at Jerusalem. Christ rose on Sunday, and our calendar was started from that day. The four thousand previous years were dropped and that day was called the first day, the next the second, etc. The same as though that was the beginning of the world; and from that reckoning, we now number A.D. 1910. The calendar itself should be sufficient to prove that the day was changed.

We believe that the few Seventh Day Adventists scattered over the country, are greatly deluded; and are holding to the most unreasonable and unscriptural ideas in circulation. Briefly, we will give a few reasons for a statement of such strength.

Supposing Saturday was the proper Sabbath, no man can prove that our Saturday has come down, without any variation in time, in regular succession for six thousand years, from the day on which God rested from the works of creation. If the count of

time varied, one second a day, during those six thousand years, it would throw us twenty-five days out, now, and where would the seventh day be? How could such an accurate count of time be kept, by fallible man, in a world like this; as there are no two points on earth where the same time is kept?

If one would go around the world travelling eastward, he would gain about one hour for every thousand miles travelled. And when he has girdled the globe, there would be twenty-four hours that he had seen, which his proper time piece would give no account of. Or, should his travelling be westward, he would lose at the same rate that he gained in going eastward; and when the great circle had been travelled, the time-piece would register twenty-four hours that he saw nothing of. Owing to this rule, we had messages flying all over Canada about noon, when the late Queen Victoria died, informing her many Canadian subjects that she died that day at four o'clock p.m.

This is a point which makes the Seventh Day Adventists rub their heads. And when they see their Sabbath torn to pieces, their only reply is, "And where is your Sunday Sabbath?" We are not advocating a particular day for the Sabbath, so much as, one day in seven, which is uniformly kept in the country.

How would the eight million Eskimos in the Arctic regions get the particular seventh day measured out, when they know nothing of our days in America and the regulation of time? They have only one day in the year; about six months day, and six months night. Should it not be easily seen that the particular seventh day idea is a geographical impossibility to carry out.

Then the Adventists get in trouble with leap year, when, quite regularly, each fourth year adds one day more to the month of February. Why is this? It is because we count three hundred and sixty-five days in a year, but there is a fraction of nearly a quarter of a day more in every year. This fraction is not considered until nearly a whole day is made up by it, as is the case in four years, then it is counted in.—But this is a little too much again, which necessitates a big leap occasionally of eight years instead of four. Well, where does the exact seventh day come in with this arrangement? This would throw the Adventists out on their day as follows: The first year after leap year, they would be one-quarter of a day out; the second year they would be half a day astray; the third year, three-fourths of a day wrong the whole year through. So their Saturday Sabbath, which they talk so much about, is not exact after all.

Then the spring season brings Easter along once every year. Here, the seventh day advocate gets in trouble again. Easter is held in commemoration of the day the Lord rose from the dead.—But its date on different years varies considerably, even to weeks. Why is this? It is because the time is set according to the exercises of the moon, which is the most accurate way that man has found to get at it. And while it has such a large variation in different years, the Seventh Day Adventist, seems to imagine that his particular Sabbath is so Divinely ordered, that it does not vary even a second a day.

Different countries, too, have different rules for reckoning their days; some, like the Jews, count from evening until evening; some from midnight until mid-

night; others from noon until noon. What rule should those adopt in America, who hold to the Old Testament Jewish Sabbath? Should they begin their Sabbath Friday evening or at midnight? Also what became of their Sabbath in the time of Moses; for the Israelites counted their time from the beginning of the falling of the manna in the wilderness, and called the day on which the manna first appeared, the first day of the week, regardless, seemingly, of the time of creation.

The same portion of time could not be arranged, so as to be observed as the Sabbath in all parts of the world, at the same time. The original Jewish Sabbath, was only intended for one people, and one country at one time. Where did any of the patriarchs, prophets or apostles, ever command a Gentile to keep the law of Moses?

It was not the seventh day of the week either, they were to keep; but one day in seven. They had a double commandment; they were to work six days and rest one. The day of rest was called the seventh day from a standpoint of labor, as it followed six days of work; and it made no illusion whatever to the seventh day of the week. It was in the same way that God blessed and sanctified the seventh day at the creation.

The fourth commandment does not say, the six working days, but "Six days shalt thou labor," etc., and the day following these, is the Sabbath, no matter what day that is. It is not, however, left to each individual to determine which day to choose for his Sabbath. The Christian Sabbath is ordained for rest from secular work, and for congregating in public worship.

Therefore, it is necessary that the Sabbath be uniformly observed at one time by each locality.

If Christians are required to observe the old Jewish Sabbath, as Adventists maintain, we would not depart from our dwellings on that day. Ex. 16:29. And we would be under obligation not only to keep the seventh day, but the rest of the old Jewish observances, such as the seventh year and the year of jubilee. Who has been authorized to divide them and keep some of these rites and not all?

It would also be the duty of Christians to put to death those who desecrate the seventh day. Neither could one eat food prepared by a fire kindled on the Sabbath. The multitude of sacrifices would all have to be offered.—If we have one part of the Jewish law in force, we have it all. And if we should hold to the Sabbath day part of the law, we are condemned unless we observe all the rites, ceremonies and duties of that law.

St. Paul says in II. Cor. 3:11, 13, That the law of Moses was abolished and done away.—But who has brought it back into force? And when did this new era begin?

It was the common practice in apostolic days, after the ascension of Christ, for the saints to assemble on the first day of the week, called "The Lord's Day," at which gathering they joined together in religious worship; in reading the Scriptures, in teaching and being taught, in administering the Lord's Supper, and collecting the offerings to support the Gospel, and also the poor, as Palestine abounded with unavoidable poverty.

St. Paul called the Sabbath the first day of the

week. I. Cor. 16:2. And Dr. Adam Clarke in his commentary note on this verse says, "It appears that the first day of the week, was the day on which their principal religious meetings were held in Corinth and the church of Galatia, and, most likely, in all other places where Christianity prevailed; and this is a strong argument for the keeping of the Christian Sabbath."

Although we have no record of a Divine command to the apostles to change the Sabbath at Jerusalem, from Saturday to Sunday (the first day of the week) after the resurrection of Christ; yet, when we see that this was done and that by apostolic authority; and that Paul speaks of the Jewish Sabbath as not being obligatory upon Christians, yet, contends that the whole moral law is obligatory upon all.—The fair inference then, is that the change of the day was made by Divine direction; and, if not, it is clearly demonstrated that the change was made by the inspired apostles, and sanctioned by their example and testimony. Would not this alone be sufficient authority for its acceptance, when they were the appointed rulers of the church of God, and commissioned to, "Set all things in order?"

FEET WASHING.—There are a few people scattered here and there over the continents, who erroneously close themselves in with the literal meaning of a part of the thirteenth chapter of St. John's Gospel; and have become foot-washing hobbyists.

We do not believe that our Lord gave instructions for a third sacrament, in literal feet washing. It seems clear to us, while Jesus did actually wash His disciples' feet, that the lesson which He designed to teach them by the same, was infinitely greater than to simply wash their feet with a little cold or warm water.

The lesson which He wished them to learn at that particular time, when He was about to be offered, as the world's sacrifice, and subsequently leave them, was that of an unimpaired humiliation. The Lord took this means to deeply impress the apostles' minds, that those who were the willing servants of all, would be of highest esteem by God.

In this performance, Jesus laid aside His outer gown, or regular girdle, and girded Himself with a towel for the purpose of wiping their feet after He had washed them. This made Him appear like a servant of the lowest rank, as the lowest servants' duty was to wash the feet of travellers in Eastern countries; which travellers went either bare footed, or nearly so, as is the case with sandals.

What a lesson of humility from the majestic personage of Jesus, who was perfect God as well as perfect man, to so condescend as to wash the feet of finite creatures?

What a lesson it is to all ministers of the Gospel, though they are exalted above many in position and office—yet, should they not accordingly condescend to minister even to the most inferior of mankind?

In this case, Peter saw the humiliating position which the Saviour was taking, and, through a feeling of unworthiness, he declined, at first, to permit the Lord to wash his feet. But Jesus said, "If I wash thee not, thou hast no part with Me." The meaning of this, and also the whole context of the Scriptures is: if Christ did not cleanse and purify his soul from all defilement by the washing of His blood, of which the feet washing might also be typical, Peter, as well as all other men, would have no part with Him.

Peter, at this point, understood the washing only in a literal sense; and when he was convinced of its spiritual import, with his common impulsiveness, he jumped from one mistake to another in the opposite extreme. He then wanted, in pure desire for an uttermost salvation, not only his feet but all the unclothed parts of his body washed; his feet, his hands and his head. This was well meant by Peter, though uttered in ignorant sincerity, through being unacquainted with this new point of doctrine.

Then Jesus informed him that they who had been in the bath, as the apostles all did according to rule in preparing for the passover, and they who also had been saved from spiritual defilement, had no need to wash except the feet, which was for the purpose of the particular lesson above described. This is a more sensible meaning than to imagine that this act was for the purpose of washing common dust from the body, or more absurd still, for the purpose of washing guilt from the soul. What a simple idea, that a man's soul could be cleansed from sin by washing his feet with a little water?

After the Lord completed the act He instructed them as follows: "If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Which were they to do, the literal feet-washing, or to practice in life, the greatest humility possible? It was certainly the latter.

The apostles all understood their Lord to mean it, in a spiritual sense; and different from baptism and the Lord's Supper. They all practiced these two sacra-

ments, but we have no account whatever of them practicing feet-washing.

Dr. Adam Clarke's commentary note on the fourteenth verse, which says, "Ye also ought to wash one another's feet," reads—"That ye should be ready, after My example to condescend to all the weaknesses of your brethren; to be willing to do the meanest (the most lowly) office for others, and to prefer the least of them in honor to yourselves. The custom of literally and ceremonially washing the feet in obedience to this command, was not found in practice before the fourth century, by which time literalism had largely crowded out the proper spirituality of Divine worship."

SPEAKING IN OTHER TONGUES.—There are a few passages of Scripture which refer to the speaking in other languages, than what one has learned, through special inspiration. This is a thing that can be put to a good and scriptural use; or, it can be terribly abused as has often been the case, at different times, in the past ages.

In the second chapter of Acts and the first thirteen verses, we have an allusion to this subject. Here, the apostles received power to speak in other than their own natural Hebrew tongue, in connection with the outpouring of the Spirit on the day of Pentecost.

In this demonstration, they had no need of interpreters, as they were all understood; not only by one or two of other languages, but by the "Parthians and Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

This case of speaking in "Other tongues," differs much from many congregations we have met with and know of, who profess this gift.

In the case of the apostles here, all they did was necessary, sensible and had good results. There was no chance for controversy, as to whether their speech was real language or fanatical gibberish, for they were clearly understood. It did not make "Other tongue" hobbyists out of them and cause division and strife among them and the other disciples who did not speak in tongues. It had no tendency, in their case, to interrupt Christian unity,—but had the opposite effect, it greatly strengthened unity. Their conversation and thoughts at the time, were on the outpouring of the Spirit, and not on the tongues with which they spake. Peter's whole sermon was about the outpouring of the Spirit, explaining it to be according to Joel's prophesy, and what the effects would be, but he did not say a word about the speaking in tongues.

The "Other tongues" were necessary on that occasion, for, at that time in Jerusalem, there were people gathered out of every nation under heaven, and but few of them understood the natural language of the apostles. By them speaking in "Other tongues," a great multitude of foreigners heard the Gospel preached and three thousand of them got converted, which shows the good results.

When this day was past and the people dispersed, the apostles went forth preaching the Gospel in their native tongue. Their attention was given to the saving of souls, and not to the speaking in "Other tongues." We have no account of any of the eight thousand converts of the apostles, which was the immediate result

of the pentecostal outpouring, speaking a word in "Other tongues." And what sense would it be to speak in other tongues, where their common language was understood, and, especially when the others were not?

Peter did the same with the gift of "Other tongues," as he did with the gift of discernment of spirits. He did not go about telling what a gift of discernment of spirits he had; but he just looked through the lying hypocrites and passed the death sentence upon them, and the work told the story.

If you have a special gift from God, you will not need to fret about the people finding it out, or whether they will believe it to be the professed gift or not. The Lord's gifts advertise themselves.

There are real gifts from God, and there are also imitations of them. The former builds the church of God and develops Christian unity; the latter injures the church and generates division. They are always distinguished in this way. What divides a religious society and gives rise to contention, is either not of God, or is greatly misused or abused. To abuse the gifts of God, is to make them productive of harm to the extent they might have been for good, had they been properly used.

It is according to truth for division to exist between true, bright, Christians and formal professors of religion. But whatever divides *Christian* societies is connected with wrong in some way.

Jesus was never an "Other tongue" hobbyist; neither do we know of Him ever speaking in them, though He understood all languages on earth and also had as good an experience, and as many baptisms, as

any other man ever had, and still He paid no attention to tongues apparently. He had higher purposes than to be advertising human languages. His object, was the redemption of our race and the salvation of souls.

If the tongue question is worthy of the stress some place on it, surely many in past ages who have been universally esteemed as worthy divines, have spent their lives groping in the dark. Can we imagine Luther, Knox, the Wesleys, Whitefield, Bramwell, Fletcher and Nelson, all to be such pitiful cases as to never get the proper idea of the Gospel?

We have met with "Other tongue" congregations who claimed that the speaking in these unknown tongues was the Bible evidence of the third blessing (the baptism of the Holy Ghost and fire); yet, they claim that one may lose this blessing, along with entire sanctification and regeneration. That is, lose all salvation (or as they term it, "discover a devil in them") and still speak in tongues. What abominable teaching? What horrid inconsistency to maintain that a sinner (one with a devil in him) could, under special Divine inspiration, speak in "Other tongues," which they say, is the specific evidence of the third blessing.

Still, this is no wilder than for them to be speaking in many different languages, as they call it, without any occasion for it, and without themselves, or anyone else, knowing what languages they were.

What is clearer, and what is better authority on the subject, than God's own Truth?—See a few passages found in 1. Cor. the fourteenth chapter.

VER. 2.—"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him."

VER. 3.—“But he that prophesieth (preacheth) speaketh unto men to edification, and exhortation, and comfort.”

VER. 4.—“He that speaketh in an unknown tongue edifieth himself; but he that prophesieth (in a known tongue) edifieth the church.”

VER. 5.—“For greater is he that prophesieth than he that speaketh with tongues, except he interpret that the church may receive edifying.”

VER. 6.—“Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?”

VER. 7.—“And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?”

VER. 8.—“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”

VER. 9.—“So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.”

VER. 11.—“Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, (heathen), and he that speaketh shall be a barbarian unto me.”

VER. 14.—“For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.”

VER. 16.—“Else when thou shalt bless with the spirit, how shall he that occupieth the room of the un-

learned say, Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

VER. 19.—"Yet in the church I (St. Paul) had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

VER. 27.—"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course: and let one interpret."

VER. 28.—"But if there be no interpreter, let him keep silence in the church."

THE INSURANCE PRINCIPLE.—This is a scheme well known to be applied to many things, such as men's lives, against death: property, against fire; cargoes, against calamities incident to water, etc.

We will consider the principle from the standpoint of life insurance. To begin with, we notice the very term, though so common, is absurd. What earthly company can insure against death to any man, yet this is what the term implies? This is alone in the hands of the Almighty.

The insurance principle is lottery, fraud and deceit.

The companies that do not fail and quit business, are those that make great gain out of the public, chiefly out of the poor. Their great gain is evident from their magnificent buildings, their many agents and officers with large salaries: their big dividends and enormous capitals.

In the face of all this, those who take out policies do so with the idea of getting something, without giving a just equivalent for it. Guilt always accompanies such motives, whether the results prove as was hoped for or not.

Some have drawn a few thousand dollars at the death of a friend, who only paid a very small portion of that amount to the company. Such cases are used by agents to induce others to the same vicious act of lottery, in hope of a similar gain. It can be depended upon that much less money comes out of every insurance company, for relief purposes, than goes into it. If your friends get more out of it than you pay in, someone else must pay it. And who are they? The poor people of the country who have paid their fees for years, and are, at last, forced by poverty, to cease; thus they lose the hundreds of dollars they have paid in, which pays the big profits of those, who, by being in better circumstances, were able to keep their dues paid.

The silver-tongued agent may assure you, that by insuring, you will get, at least, four times out of the company, what you give into it, and are liable to receive fifty or one hundred times as much.

What would one think of a man going about offering ten dollar bills for one dollar bills? Would you not decide at once, that he was either insane or a rogue?

It is said there are three ways of making money. (1) To work for it; (2) To inherit it, and (3) To steal it. Insurance gain is certainly neither of the former, and, if the rule is correct, it must be the third.

Supposing a man insures for thousands of dollars and dies next day. Another man slyly takes some food for his family, out of a neighbor's cellar; which of the two is the greater thief?

Every policy represented to be worth many times more than the assessments could amount to, has fraud and deceit stamped on the face of it.

When a policy appears only to require from five to ten dollars per year, to insure for several thousand, it is a snare for the innocent.

To take nothing from nothing, does not leave three or four thousand dollars. Would it not amuse a ten year old school boy, to tell him that a number of persons could each put a hundred dollars into an empty barrel, and that they could each, a little later, take out three thousand dollars? Would he not wonder what kind of a barrel it is?

Some men go to perdition through want, others go through fear of want.

While some insurance companies accumulate wealth and even enormous capitals, thousands of others, have failed, and that at the loss of the insured parties. They are all on a delicate foundation, as they can only exist by continually enlarging their borders. When a company is getting cornered, the loud cry of the officers is, "Get more supporters," *i.e.*, more to take out policies to increase the revenue. This is the life of them all, as there are few deaths among the new payers. Any one should be able to see the end of this, as when years advance more die, fewer insure, assessments increase until many drop out and few new ones come in, then the scheme must collapse with a dead loss to all, except the company, which knew this ending to be quite sure sometime, from the beginning; and, consequently, filled their pockets while it was alive.

Every company is depending on its revenue to make its payment, and what security is that? for no one is obliged to pay his assessments. Those who have taken

out policies can give them up at any time and no man is obliged to take a policy. What security is that?

Many of the secret societies have connected the insurance scheme with their orders, and a great many of the insured now-a-days, are such, by holding connection with these orders.

A large percentage of insured people are in the Free Masons, Odd Fellows and Foresters. They claim to love the brotherhood exceedingly, yet try to get a fortune from them by the payment of a few dollars.

In the order of the Odd Fellows, according to figures we have seen, for every \$7.25 that is paid into it as insurance fees, there is \$2.72 paid out for relief purposes. This leaves a balance of \$4.53, nearly double the amount paid out for relief, to pay for the buildings, the lodge rooms, rents, regalia, parades, banquets, salaries and to increase the capital. According to this, the Odd Fellows insurance scheme is anything but a charitable institution.

The insurance policies, too, are particularly worded to suit the company or lodges. There are many tricks about them and catches which the common public cannot perceive in reading them.

A relative of mine, who had been an insurance agent, told me that there were so many catches about those policies and insurance companies that if he wanted to take out a policy for himself in a strange company, he would not think of doing so, without having a reliable lawyer examine it.

Some men seem to be persuaded to insure for fear their widows would have to wash clothes some day for a living, for them and their children.

A right principle should always be preferred to im-

aginary consequences. There is another side to that question, too. There are many women who take in washing or labor otherwise for the public, to pay insurance fees, and when washing, or other labor fails, or sickness interferes, the insurance fees can no longer be paid, and what has been paid in past years is entirely lost.

Where there is one that the insurance scheme benefits as to gaining money, there are many cases which it helps to the public wash tub and to the poor-house. The insurance business has advanced to such a pitch, that fair-sized towns now, pay yearly in insurance assessments, ten thousand dollars. Is it any wonder that multitudes are poor?

Insurance, is a splendid means for making the rich, richer; and the poor, poorer. Its strength and success is depending on misfortune.

It has also been observed, that many of the widows who do receive insurance fortunes at their husband's death, are not accustomed to handling such large sums of money, and they become the prey of sharpers and frauds, so that in a few months or years, they are swindled out of the most of it.

An insurance agent might well be looked upon, "As a roaring lion, going about seeking whom he may devour."

There have been many, who, by having a big interest in certain companies, and fearing their company would fail, have committed suicide. Many, too, have been murdered by their relatives for the sake of getting their insurance money. Suicides and murders are much more numerous among the insured than the uninsured.

Many of the arguments which prove life insurance to be wrong, apply with as much force to fire and other insurances, as to life insurance. There is little difference in any kind of insurance. How we would like to see all professing Christians abstain from these entanglements of the enemy.

Fire insurance for buildings, in some respects has worse features than that of life insurance.

Regarding the latter, when one who is insured dies, his wife gets the amount insured for, and she no longer has the fees to pay. But regarding the former, should the man die, his wife gets nothing, and still has, in her widowhood, to keep her fees paid up. Then, one's life must come to an end some day; but with property it may never burn, and all the assessments, should they be paid for a thousand years, are total loss. It is also a demonstrated fact, allowing echo to state the cause, that few, but insured buildings ever burn.

To insure, we have to trust God for our living, and for the means to pay the insurance fees. To not insure, we only have to trust Him for our living, then we can "Live soberly, righteously, and godly in this present evil world."

Insurance agents will talk about the Scriptures, and how they favor the insurance schemes, but they always avoid the following passages:

"I have been young and now I am old: yet have I not seen the righteous forsaken, nor his seed begging bread."

"Distribution was made unto every man according as he had need (this is the exercise of the church and not insurance companies)."

“Providing for honest things not only in the sight of the Lord, but also in the sight of all men.”

“Men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself.”

“But godliness with contentment is great gain.”

“For we brought nothing into the world, and it is certain we can carry nothing out.”

“And having food and raiment, let us be therewith content.”

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

“For the love of money is the root of all evil: which while some coveted after, they have erred from the faith.”

THE BROAD WAY.

CHAPTER XXII.

Many people plead for sin and advocate that, "There is not a just man upon earth that doeth good and sinneth not." They have good words, but wrong ideas and mistaken interpretations of the Scriptures, no matter how well it may suit their lives and experiences.

Regarding this portion of Scripture, Prof. Stuart, in his Hebrew grammar, says: "This tense designates all those shades of meaning which we express in English by the auxiliaries may, can, must, might, could, should, would, etc. Hence, a correct translation of this Scripture would read, "For there is not a just man upon the earth that doeth good, and may not sin, (there is a possibility of his sinning, but not a necessity)."

The advocates of sin often quote, "If we say that we have no sin, we deceive ourselves; and the truth is not in us." And, "As it is written there is none righteous, no, not one." They misunderstand these passages, too, by considering them as spoken to Christians. They were spoken to people in their unregenerate state; this is made clear by reading Romans 3: 16-18. Where sin is, there is condemnation; and we cannot carry either with us into heaven. The Christian standard touching this point is, "There is there-

fore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. "Whosoever is born of God doth not commit sin; for His seed (of righteousness) remaineth in him; and he cannot sin (and remain God's child) because he is born of God." I. John 3: 9. "He that committeth sin is of the devil." I. John 3: 8.

We have not space to treat all, or many lines of sin which the title might suggest; but, with God's help, we will endeavor to treat a few of the most prominent and demoralizing ones.

SABBATH DESECRATION.—There are two sins which brought greater curses on the Israelites in the Mosaic dispensation than any others. They were Sabbath desecration and adultery. These took the lead in the great catalogue of transgressions, and gave cause for the greatest punishment and heaviest penalty to the offenders, even death in many cases.

The Scriptures lie open before us, the leaf is turned to the plain command, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

Notice in this the commandment was given to the proprietor, and he was guilty if he allowed his sons, daughters, men-servants, maid-servants, cattle, etc., within his gates to desecrate the Sabbath. He had to control what was owned within his gates, not allowing wicked sons to be driving his horses for purposes which

would be a violation of the commandment, even outside of his gates.

The Sabbath is a day of rest, and a day to engage in public worship. "From one Sabbath to another, shall all flesh come to worship before me saith the Lord."

What is strictly an act of mercy or a work of humanity, is not prohibited on the Sabbath. This is made clear by our Lord in the New Testament.

Sunday visiting is one way in which the Sabbath is commonly profaned in this age, and that by church-going people. If you do your duty, few people will trouble you with Sunday visiting, and detain you from the privileges of attending church. If you are generally open for friendly gossip, and worldly conversation, you will not be hard to detain from going to church, and Satan, very often, will send along Sabbath-breakers for that particular purpose. If you refuse to gossip with neighbors and friends, especially on the Sabbath, and let your visitors know that you are more anxious about their soul's salvation than anything else; let your talk and prayers be to this end, you will soon have only such callers on Sabbath as will willingly go to church with you, as well as unite with you in earnest supplications. They will not be visitors, either, but the Lord's workers; those who are going about doing good, and exhorting one another daily. Gossip, on religious subjects, is no less injurious to the soul than any other kind.

Pleasure trips, on the Sabbath, are much indulged in, and are direct violations of the truth.

If God once commanded a man to be stoned for gathering sticks on the Sabbath, (Num. 15: 32-36),

will He smile on those professing Christians who travel on railroad trains and ride street cars on the Sabbath? No! the engineers, motormen, conductors, etc., on either the trains or the street cars, would have to desert their occupation on the Sabbath, if they became converted, and how can we ride them, and avoid the guilt and inconsistency in encouraging them to hold their occupation contrary to God's law. The fact that one uses street cars on the Sabbath for the purpose of going to church, does not justify the act. This is the great art of Satan to hide the evil appearance of what is bad, by mixing a little good with it. The same principle is exhibited in the corrupt secret lodges, by mixing a certain amount of Scripture in their constitutions to make them palatable. Such principles, instead of abolishing sin, only changes its form to the rankest hypocrisy. Then, there are only a few of the concourse of people that ride street cars on Sunday, that go to church. And a very small percentage of this number go to spiritual meetings where the Lord is truly worshipped, and where their souls are likely to derive benefit. But, supposing all went to real spiritual services, it would not justify the act any more than that of stealing a pair of shoes, on condition that it was for the purpose of wearing them to church.

There are some in country places, even among the aged and feeble, who walk through mud, and go regularly to church, travelling from one to three miles, and seldom miss a meeting. But those who have a much shorter distance to travel on the city pavements, often find the temptation of breaking the Sabbath too strong when the street car goes whizzing by them every few minutes.

SKATING RINKS.—The skating rinks, both for ice and roller skating, are a ready pit-fall for the young folks of our country. They are often the starting place of a life of degradation. Some do not consider them to be as bad as the dance halls, but every motion on the rink, is preparing victims for the ball, where thousands of precious souls have been physically and spiritually ruined.

A large proportion of the girls who attend skating rinks from twelve to sixteen years of age, have blasted lives before them. There are many heart-broken parents, who would gladly suffer any degree of poverty, if they could see their sons and daughters in the moral standing they held before they began to attend the rinks.

Skating rinks are but a step from intemperance. To visit the maternity hospitals and the rescue homes of our cities, you will see where the blighted, first began their downward life; you will find that a large percentage of them began to take serious steps in immorality in connection with skating rink life. The victims themselves will tell you where they made their first mistake, they see their folly when it is too late.

Capt. McKane, the chief of police of Coney Island, N.Y., says: "My private book will substantiate the fact, that nine out of ten of the girls between the age of fourteen and sixteen arrested by my officers on the island late at night, during the past summer, have, upon private questioning by me, dated their fall from the time when they first began to frequent skating rinks."

You may reply that, "The rink is a place of high sport, and jovial society, and that no harm is intended

by any there." We are not discussing the intentions of supporters of the rink. It is sufficient for us to have the proof of the results, whether they were intended or not. An evil example does harm by its own liberties, whether it asks permission from conscience or not. Moral disease is contagious independent of intention.

DANCING.—Dancing, as a religious act under special inspiration, is approved of in the Bible. The dance of the ball-room, with the association of the sexes as its chief attraction, is not approved of, but is strongly condemned. The Scriptures give no license for social dancing, whether it is intended for amusement or to result in crime. A convicted sinner or a dying man will never send for a dancing church member to come and pray with him.

Dancing is a fascinating revelry of heathenistic principle and practice. The less a nation is civilized, the more it dances. Dancers, can be found among the savage Hottentots, who could put our expert scientific dancing-masters to shame on the floor.

Dancing is lasciviously immoral, and Paul says, "They that do such things shall not inherit the kingdom of God."

Why do ladies, in the dance, allow comparatively strange gentlemen to assume positions and take liberties, especially in the round dance, which they would not allow in their parlors at home? It is a usage which disturbs pure minds and tantalizes human nature. It would be extremely shocking to true modesty to fully describe the movements made and positions taken between sexes on the dancing floor.

The American New York Chief of Police, (news-

paper) "says, "That three-fourths of all the prostitutes of this city, attribute their downfall to dancing." Few would care to meet death in a ball-room; then why should it be called innocent amusement? "Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat."

A social dance in some church member's private parlor, is more dangerous than the public ball. Here, the temptation is clothed in the garb of respectability and religion. It is generally easy, under such circumstances, to entice serious minded people, and sometimes young converts, to take their first step in demoralization. Thousands have been snared by the dance demon, and have been led into a debasing ball-room life, by means of the parlor dance, that could not have been induced to it by any other means; not even the ball-room itself. The same lesson is learned relative to the drinking habit. It is not the horrid-looking drunkard lying in the gutter, but the social glass man, that makes the drunkards.

It would be more honorable for parents to consent to the death of their daughters and follow them in tears to the grave, than to consent, as many do, to their attending a dancing school.

Think of an innocent girl induced by friends, as she considers them to be, to the first dance of her life. It is her first experience in the arms of a strange man; his familiarity causes her, in her natural modesty, to blush, with an inward shrinking.—Are not such innocent maidens to be pitied? Dancing, drinking and fornication are the three main exercises of the ball-room life, and this is the order of her new surround-

ings, new company, and corrupt practices, which she, step by step, will be led into.

Generally, there is a bar in a dance-hall, if not, one will be within easy reach. Those who give themselves over to a life of dancing, whether they are boys or girls, men or women, will, sooner or later, indulge in the drink habit. This is the devil's best agent to promote the immoralities which are carried on in connection with the history of dancing.

How long would the practice of dancing be sustained, if each sex were to whirl alone, or men dance with men and women with women.—Ah! the attraction is not in the whirling, nor in the prancing about the room, but in the liberties the waltz affords with the opposite sex.

One would not wonder why so many innocent girls have become blighted for life by attending balls, if they only knew how many nicely dressed, disguised fiends, in the form of men, that are there plotting their lascivious games, who, after they have succeeded in seducing the young innocent females to where blight has made lamentable impress upon their morals, sell them (though the selling is unknown to the victims), for perhaps twenty-five or fifty dollars to a house of ill-fame. Surely this is the broad-way life! Such a male fiend knows his position, he is there for the purpose of seducing, and to receive an understood price for every victim he sends in. His living and his evil gratification is in it. He dares to venture on such a base occupation, as he knows he will not publish his conduct himself; and the seduced female cannot without exposing her own disgrace: with a knowledge of this he becomes bold and daring.

Notice the dress of the dancing ladies. The waltz would be spoiled, if they did not dress just so. The desired fashion is to have the arms bare, neck very low, and chest, by the use of a peek-a-boo waist, as naked as they dare have it. What a violation this is, too, of the laws of health, apart from immorality? Think of those ladies clad in this way, driving for miles, going home in the cool, if not cold early hours of the morning, after sharing the heat and excitement of the dance the most of the night.

One able and intelligent writer says, "The dance is a war at home, it is a war on physical health, it is a war on man's moral nature. This is the broad avenue through which thousands pass into the brothel (the scarlet house). The dance hall is the nursery of the divorce court, and training ship of prostitution, the graduating school of infamy."

In the wildest of the dance, and the noise of foolish prance, stands Satan on the floor with death and misery in his hands.

One word will tell us the prime cause of the ball-room crimes, and that word is DRINK. Woman is naturally respectable and desires to live a modest life, until sense becomes nullified, passion aroused and character lost by drink. The whiskey used in such places often contains dopes, which inflame sexual passion. To those who have not yet advanced to the drinking habit, the dope is given in the form of candy.

Man, too, is naturally loving and tender-hearted toward womanhood; it is his pleasure to protect and care for her—but when the brain becomes paralyzed with drink, the conscience smothered and passion aroused,

facts prove him then, often to stoop lower in life, and to a less degree of self-esteem than the brute beast.

There is inconceivable sexual wickedness going on in our vast American continent, under the black hand of incarnate demons. May the time soon come when common sense, respectability, compassion and piety will arrest the matter. How it would excite compassion, if all men would look upon the sisters of others, as they would have other men look upon their's; and imagine their own sisters taking the fatal leap into the dark regions of ruination, where, from the powers of hell-hounds, they are left among the wrecks of time.

Such characters of men are found among all classes of humanity, but, more particularly, among the rich, the nobility and those who pretend to carry their heads high in society. These are the classes of earth that have the scientific way of slyly carrying on degradation of the deepest dye.

It is not by any means our personal choice to be writing on this subject. God knows our duty. He also knows it to be a duty often shamefully neglected. A knowledge of these wicked devices among us should be sufficient to constrain any pious person to throw to the winds the shyness which has so often prevented people from facing such a traffic of abhorrence, and raise every possible arm that would tend to retard its lamentable progress and spread, at the expense of the captive's spirit, soul and body.

Mock marriage, is a stronghold of this vice. A converted man in latter years told a rescue worker in Chicago, that he, himself, had gone through the marriage ceremony twenty times, and every time he sold the entrapped girl into a house of shame. That means

twenty young ladies who could not be seduced to shame and ruination in any other way, sincerely married him who was only working a sly game of mock marriage, for the purpose of having them to sell, a little later, to a house of crime, for perhaps fifty dollars each. They are kept in ignorance of the scheme until the trap is snapped.

One reliable rescue worker, tells the following story: "Once I saw an advertisement in all our city papers, 'Girls wanted to learn stenography and typewriting with positions assured them at the close of the term.' Being suspicious of evil underneath the cleverly worded advertisement, I myself, began to investigate, and found the address given was one of the gilded places of shame, and several girls told me they had been nearly trapped in that awful place by that means."

Among the thousands of victims of the white slave traffic, we believe it to be a difficult matter to find one girl who took that life by choice. Those who enter such a life, are those who have already fallen. The reason so many of those who might escape, choose to remain in such homes in preference to the rescue homes, is because, in connection with their fall, they have acquired appetites for liquor, opium and cocaine; and they know these things will be denied them in the rescue mission.

Prof. Henry Strides, the renowned champion dancer, being asked by Mr. I. A. Faulkner, author of "The Gates of Death; or, the Ball-room Unmasked," "What is the best move to crush out this ball-room curse?" he replied:

"It all lies with the church and parents. If the reform workers would look where the vice germinates,

and crush it there, they would soon wipe it out; but as long as the public schools teach prostitution by having dancing taught, there will be prostitutes. And most ministers haven't courage enough to condemn dancing, for fear of offending some of their members."

The evils of the male sect, above designated, are generally begun in boyhood; the result of improper care and a lack of teaching and training on the part of the parents. Many parents are so short-sighted or blind, that they cannot see much evil in circulation to entice their children into pit-falls; into which, when they have once fallen, it is difficult to recover them. Parents often fail to see the mills of destruction that are steadily grinding health, honor, happiness and hope out of thousands of boys who might have beautiful lives.

There are things which every boy and girl will learn, and they should learn them from no person but their parents. All parents should supply themselves with such books as "Light on Dark Corners," "Perfect Manhood," "What Boys and Girls Should Know," etc. They should read and explain these books to their children, under the light of religion. After the children become capable of reading themselves, they should be allowed to read these books under the careful instruction of a parent. The sins which hold connection with these delicate subjects, should be constantly taught to a child in such a way as to create a horror in its heart towards them. It should be thoroughly drilled as to the duties that would effect a life of health, happiness, honor and religion.

If this course is neglected by parents, the child will learn these private things from others, most likely

at school, and where religious light does not shine upon it; where evil influences surround it, and where secret vice is practiced, especially by the boys.

If you want your boys to be undefiled; their complexion, clear; muscles, firm; movement, vigorous; manners, frank; courage, undaunted; brain, active; will, strong; self-control, perfect; and their life, one song of praise and thanksgiving; you must train them yourself, dear parent. If you leave the young agents of sin to inform, instruct and set them examples, it will never be with good results.

Before a boy is allowed to attend school, he should be so instructed in the meaning of such words as "Masturbation," "Self-abuse," etc., that he will turn away horrified at the sight of its practice, by other boys.

What a shame it is for parents to allow a false modesty to prevent them from taking care of their boys in youthful life, and save them from forming such habits, as will give cause to a life of misery and woe.

While false modesty and ignorance are closing the mouths of parents, clergy, and so-called reformers, on these lines, thousands of our brilliant youths are drifting into the fatal vortex of dissipation.

SECRET SOCIETIES.—It is a sad fact, that extensive revivals of religion have never been known in communities which have been honeycombed with secret lodges. They are among the leading institutions of evil on earth. A knowledge of their operations should convince anyone of them being but a step from hell itself. It is no wonder their achievements are kept secret.

To belong to a secret lodge, means that you sanction all initiations in it; all the foolishness and giddy performances; all the feasts and vain conversation. In them, you fellowship gamblers, liars, blasphemers, whore-masters and call them all, brethren; and are bound by oath to stand by them in right or wrong, in preference to all other people on earth, even the greatest saints.

To this point Truth speaks, "If ye have respect to persons, ye commit sin." Who ever joined a secret lodge without violating the following command? "Thou shalt not forswear thyself."

It is contrary to goodness to keep goodness secret. Matters that are better kept private, can be kept so without people binding themselves under the most horrid oaths, such as would be repulsive to a common cannibal.

Daniel Webster says: "Secret societies are dangerous to the cause of civil liberty and good government."

How can a man of religious intelligence swear under oath, and consent to the penalty of death, in case of violation, to obey a code of laws, and that for life, before he knows what those laws require or forbid? You may be persuaded that those you are accepting as your lodge brethren, and who are inducing you in, are of judicious character and principles, and that the laws, therefore, must be all right. Is it proper for you to transfer the keeping of your conscience to another, while you walk in the dark, not knowing where you are going? By no means: you must judge yourself as to the moral character of your actions. You cannot do this and make promise for life before you know what it is you are promising.

In all the secret lodges of the world, there has never been a person yet, that got converted in one of them. For a Christian to join them, is like a living man making his dwelling place in the vault of the dead.

What fun it must be for doctors, lawyers, judges, merchants, ministers, etc., to take their degrees in a lodge room, where common wood brush is piled around the edge of the room; they, blind-folded, and stripped of most of their clothing, then haltered like a horse, and led in this condition, barefooted, and with bare limbs, around and around the room by some, while others go behind whipping them up with a gad.

Then, when they all get united in the brotherhood, continue their sport by administering the sacrament of the Lord's Supper to each other in their turn at regular times. Ministers, hotel-keepers, infidels, drunkards, professors of religion and non-professors, all taking their turn in administering the Lord's Supper to the rest. What on earth is more hellish than this?

The following is the testimony of a minister we are well acquainted with. He gave his name and the name of the lodge referred to, with this testimony, but we have reserved them.

“AND IN SECRET HAVE I SAID NOTHING.”

“Secret society worshippers are trying to make the world believe their societies are founded upon the Word of God. They certainly are wrong in this, for Jesus Christ said, ‘In secret have I said nothing.’ John 18:20.

About four years ago I was persuaded to join a secret society known as the——. I was led up stairs

to the anti-room, heard a person bleating like a goat, also a voice stating that the goat was well fed, fearfully wild, and would doubtless give him (meaning myself) a jolly ride. I passed into another room, was stripped of my shoes and the greater part of my clothing. They tied rags on me and a bandage over my eyes, which completely blinded me, caught me on suspicion of being a spy and forced me over flat boxes filled with coal, and brush, which stabbed my feet as I stepped over them. They then took me up on to a stand where I was left alone for a time; presently with a terrific noise of shouting and rattling of tin, I was dumped into a blanket and bounced until I hit the ceiling like a rubber ball. One fellow caught my shirt collar to keep my head from hitting the ceiling, and thus avoid serious injuries. After more of such proceedings, the bandages being removed from my eyes, I observed I was in the presence of a number of the old pillars (sleepers) of the church. I can meet this statement at the judgment. I fear they had no more salvation than I had. The only difference I could see between those men and myself at that time was, they were members of many lodges, I was joining my first one. The man foremost in my mind now, belonged to the Masons, Workmen, Odd Fellows and Foresters. He might have been seen smoking a fine pipe on his way to conference to select a minister to feed the sheep of that community. Can we wonder at the languishing state of so many communities when such officials are trusted to select pastors, who should be sent from God. Beloved, weigh this matter in prayer before God. (See Rom. 12:2; I. John 2:15; James 4:4; II. Cor. 6:14, 18.) I remained in this lodge about

two years, taking part in the oyster stews and fan-dangoes in general."

The different lodges differ some in their form of government, principles and constitution; but to a very large extent, they are built upon one foundation. Their practices, principles and orders are as similar to each other as the features are in the different members of one family. One lodge may say in its penalty, "To cut the throat from ear to ear," another say, "To thrust a dagger through the heart." One may run its blind-folded, bare-footed candidate over brush piles, another over boxes, barrels, piles of clothing, etc. They can be said, not to be the same, but what does the difference signify? The chief cause for so many secret orders being organized, is, that when the secrets of one, becomes known, a portion of the members get dissatisfied to continue under the name of that order and branch out into a new and independent order, with a few alterations in their performances, then they have the public beat again.

We are living in an age when secret societies are corrupting and blasting nearly every profession, and enterprise, both in social and religious life. Nothing on earth is a more subtle enemy to the cause of God than the secret lodge monster. It has so affected our courts, judges, juries, lawyers, and all ranks of legal officers, that one can hardly depend on getting justice, in many places, in a court of law. How often the public, now-a-days, are made to wonder at certain criminals, even murderers, being set free in their trials? But the cause is often traceable to the effects of the secret lodge.

There is such an unseen, under current in connec-

tion with the lodges, stealing its way into the commercial world, affecting our trades and business transactions, that a whole volume would not give space to describe their operations on these lines. If one fully understood the motions of one lodge without holding connection with it, it would perfectly satisfy him with secret orders for life.

If our reader wishes to understand the working of one lodge in particular, just read the book entitled, "The Ritual of Free Masonry," and the heart and mind will be forever contented to remain outside of secret orders. This book can be had by anyone sending sixty cents with seven cents extra for postage (sterling, half-crown three pence halfpenny) to the address of—Mr. W. Reeves, 83 Charing Cross Road, W.C., London, Eng., or if you have friends in Belfast, Ireland, send this amount to them, requesting them to call at a well-known place near the street car junction, called Smithfield. Here, at the book department, this book can be purchased where many are being sold.

This book will not only give you a correct description of all the degrees of Masonry, but its word descriptions are all illustrated by pictures of the grips, signs, motions and many other performances.

The following are a few of the oaths it contains :

(1) "Furthermore, do I promise and swear, that if any part of this obligation be omitted at this time, I will hold myself amenable thereto whenever informed; to all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the centre, and divided to the north

and south, my bowels burned to ashes in the midst, and scattered by the four winds of heaven, that there might not be the least remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, should I ever be guilty of violating any part of this my solemn oath or obligation of a master Mason. So help me God, and keep me steadfast in the due performance of the same." Page 51.

(2) "Binding myself under no less penalty than to have my right and left breasts torn open, my heart taken from thence, and thrown on a dung-hill to rot, if ever I violate any part of this my solemn oath or obligation of a most excellent master Mason. So help me God, and keep me steadfast in the due performance of the same." Page 100.

(3) "Binding myself under no less penalty than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or willingly violate, or transgress any part of this my solemn oath or obligation of a Royal Arch Mason. So help me God, and keep me steadfast in the due performance of the same. (Kisses the Bible seven times.)" Page 115.

(4) "I furthermore swear that I never will penetrate into the secrets of the ninth arch, unless legally authorized by our thrice illustrious grand master. All this I swear, with a firm and steady resolution, without any mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, besides all my former penalties, to have my hands chopped off to the stumps, my eyes plucked out from the sockets, my body quartered and then thrown among the rubbish of the temple (Solomon's), that

there may remain no more remembrance of such a vile wretch, if ever I should wilfully violate this my obligation. So help me God, and keep me steadfast in the same. Amen.—Kisses the Bible nine times.” Page 143.

(5) “I furthermore promise and swear that I will assist a brother, secret monitor, in preference to any other person (even Christian people are not excepted and saloon-keepers preferred), by introducing him to business, and sending him custom, or in any other manner in which I can throw a penny in his way. I furthermore promise and swear that I will immediately commit this obligation to memory: to all of which do I most solemnly and sincerely promise and swear, without any mental reservation or self evasion of mind in me whatever; binding myself under no less penalty than that of having my heart thrust through with an arrow of an enemy, and to be without friends in the hour of trouble. So help me God, and keep me steadfast in this my solemn oath and obligation of a secret monitor.—Kisses the Bible.” Page 153.

(6) “I furthermore promise and swear, that I will answer and obey all due signs and summons, handed, sent or thrown to me from a brother or sister heroine of Jericho. . . . I furthermore promise and swear, that I will not speak the word of heroine of Jericho, which I shall hereafter receive, in any manner, except in that in which I shall receive it. I furthermore promise and swear, that I will not speak evil of a brother or sister heroine behind their back, or before their face; but will give them due and timely notice of all approaching danger. To all of which do I solemnly and sincerely promise and swear with a firm and

steady promise, to keep and perform the same: binding myself under no less penalty, than to have my head struck off and carried to the highest mountain. So help me God and keep me steadfast in the due performance of the same.—Kisses the Bible.” Page 157.

(7) “I furthermore promise and swear that I will support and maintain the by-laws of the council of which I may hereafter become a member, the laws and regulations of the grand encampment, under which the same may be holden, together with the constitution and ordinances of the general grand encampment of the U. S. A., so far as the same shall come to my knowledge; to all of which I do most solemnly promise and swear, binding myself under no less penalty than that of having my house pulled down, the timbers thereof set up and I hanged thereon; and when the last trump shall sound, that I be forever excluded from the society of all true and courteous knights, should I ever wilfully or knowingly violate any part of this solemn obligation of knights of the cross; so help me God, and keep me steadfast to keep and perform the same.—Kisses the Book.”—Page 180.

(8) “To all this, I most solemnly and sincerely promise and swear, with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation or self evasion of mind in me whatever; binding myself under no less penalty than to have my head struck off and placed on the highest peak in Christendom, should I knowingly or willingly violate any part of this my solemn obligation of a knight templar. So help me God and keep me

steadfast to perform and keep the same.—He kisses the Bible.” Page 195.

(9) “To all this and every part thereof, I do now as before, by the honor and power of the mark, as by an honorable and awful oath, which confirmeth all things in the dread presence of the most holy and Almighty God, solemnly and in truth, bind and obligate my soul; and in the earthly penalties, to wit, that for the violation of the least matter or particle of any of the here taken obligations, I become the silent and mute subject of the displeasure of the illustrious order, and have their power and wrath turned on my head, to my destruction and dishonor, which, like the nail of Joel may be the sure end of an unworthy wretch, by piercing my temples with a true sense of my ingratitude—and for a breach of silence in case of such an unhappy event, that I shall die the infamous death of a traitor, by having a spear or another sharp weapon, like as my Lord, thrust into my left side—bearing testimony, even in death of the power of the mark, of the holy and illustrious cross, before I. H. S. our thrice illustrious counsellor in heaven, the grand council of the good.—To this I swear.” Page 230.

(10) “1st secrecy, Penalty :—being hishonorèd, of the penalties of all those of my former obligations, Amen; Amen; Amen; Amen. Master draws the sword from his neck, saying, ‘I now draw you from your vicious life, and by the favor I have received from the most powerful of kings, I raise you to the degree of perfect master, on conditions that you strictly adhere to what shall be presented to you by our laws.’” Page 234.

(11) “1st secrecy, 2nd—Obey the mandates and

decrees of the grand council of princes of Jerusalem. Penalty—Body dissected, bowels taken out, heart cut in pieces, and the whole thrown to the wild beasts of the field. Solomon raises the candidate and says. . . . We hope, brother, that your fidelity will be proof to every trial; and that this sword, with which we arm you, will defend you from the attacks of those, who may try to extort from you those secrets which we are now about to confer upon you.” Page 236.

(12) “I do solemnly swear, in the presence of Almighty God, that I will revenge the assassination of our worthy masters, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree; and furthermore, that I will keep and protect this order with all my might, and the brethren in general, with all my power; and furthermore, that I will obey the decrees of the grand council of princes, of Jerusalem; and, if I violate this, my obligation, I consent to be struck with the dreadful poniard of vengeance, now presented to me, and to have my head cut off, and stuck on the highest pole or pinnacle in the eastern part of the world, as a monument of my villany! Amen! Amen! Amen! Amen!” Page 241.

Listen to one of the prayers they offer amidst this abomination,—“Hear my prayer, O Lord, give ear to my supplications; in Thy faithfulness answer me, and in Thy righteousness. And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O Lord; my spirit faileth; hide not Thy face from me, lest I be like unto

them that go down into the pit. Cause me to hear Thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I shall walk; for I lift up my soul unto thee. Bring my soul out of trouble. And of Thy mercy cut off mine enemies; for I am Thy servant.” Page 120.

In the following alphabet they unite their secret letters

Page 129.

a b c d e f g etc.
 J J J J J J J

See a sample of the abominable application they make of the Holy Scriptures,—“A companion who performs this part of the scene, viz., personating Deity, steps behind the burning bush, and calls out vehemently, ‘Moses! Moses!!’ [The principal sojourner answers the candidate, ‘Here am I.’] The companion behind the bush exclaims still more vehemently, ‘Draw not nigh hither: put off thy shoes from off thy feet, for the place where thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob!’ The principal sojourner then directs them to kneel down and cover their faces, and says, ‘And Moses hid his face, for he was afraid to look upon God.’” Page 117.

Again—“The junior warden, followed by the pilgrim, passes into another room, where the second guard accosts them, and where the same ceremonies take place as before; after which the guard reads the following lesson or exhortation: ‘If a brother or sister (meaning in Masonry), be naked and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled, and ye give them not of those things that are

needful to the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit after the traditions of men; after the rudiments of the world, and not after God: (*i.e.*, be guarded against all the arguments of men against Masonry) for in Him dwelleth all the fulness of the godhead bodily. Farewell, pilgrim. God speed thee.' They pass in unto the third room, where the third guard treats them with bread and water as before, and reads the following lesson: 'He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me: (The receiving is applied to the lodge). Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my (lodge) yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones (Masons) a cup of cold water, only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.' Farewell, Pilgrim. God speed thee. They then pass on and make an alarm at the entrance of the asylum." (Where they doubtless should have gone at first.) Page 192. Here is Masonry in earnest—

THE MURDER OF WM. MORGAN CONFESSED.

The murder of William Morgan, "who exposed Freemasonry," confessed by the man who, with his hands, pushed him out of the boat into Niagara River.

The following account of that tragical scene is taken from a pamphlet entitled, "Confession of the Murder of William Morgan," as taken down by Dr. John G.

Emery, of Racine County, Wisconsin, in the summer of 1848, and now, 1849, given to the public.

This confession was taken down as related by Henry L. Valance, who acknowledged himself to have been one of the three who were elected to make a final disposition of the ill-fated victim of Masonic vengeance.

This confession, it seems was made to his physicians, and in view of his approaching dissolution, and published after his decease.

HUNTING REMORSE OF ONE OF MORGAN'S MURDERERS.

Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not on me, the curse of the first murderer was, the blood stain was upon my hand and could not be washed out.

He, therefore, commenced his confession, thus:—"My last hour is approaching, and as the things of this world fade from my mental sight, I feel the necessity of making, as far as in my power lies, that atonement which every violator of the great law of right owes to his fellowmen."

In this violation of law, he says, I allude to the abduction and murder of the ill-fated William Morgan.

He proceeds with an interesting narrative of the proceedings of the fraternity in reference to Morgan, while he was incarcerated in the magazine of Fort Niagara.

THE MURDERERS CHOSEN BY LOT.

It was resolved in a council of eight, that he must die: must be consigned to a confinement from which there is no possibility of escape—the grave.

Three of their number were to be elected by ballot

to execute the deed. Eight pieces of paper were procured, five of which were to remain blank, while the letter "D" was to be written on the others. These pieces of paper were placed in a large box from which each man was to draw one at the same moment. After drawing we were all to separate, without looking at the paper that each held in his hand.

So soon as we had arrived at certain distances from the place of rendezvous, these tickets were to be examined, and those who held blanks were to return instantly to their homes; and those who would hold marked tickets were to proceed to the Fort at midnight, and there put Morgan to death in such a manner as should seem to themselves most fitting.

Mr. Valance was one of the three who drew the ballots on which was the signal letter. He returned to the Fort, where he was joined by his two companions who had drawn the death ticket.

Arrangements were made immediately for executing the sentence passed upon their prisoner, which was to sink him in the river with weights, in hope, said Mr. Valance, that he and our crime alike would thus be buried beneath the waves.

His part was to proceed to the magazine, where Morgan was confined, and announce to him his fate; theirs was to procure a boat and weights with which to sink him.

MORGAN PLEADS FOR THE SAKE OF HIS FAMILY.

Morgan, on being informed of their proceedings against him, demands by what authority they had condemned him and who were his judges.

He commenced wringing his hands, and talking of his wife and children, the recollections of whom, in that awful hour, terribly affected him. "His wife," he said, "was young and inexperienced, and his children were but infants; what would become of them were he cut off, and they even ignorant of his fate?"

What husband and father would not be terribly affected under such circumstances to be cut off from among the living in this inhuman manner?

Mr. V.'s comrades returned, and informed him that they had procured the boat and weights, and that all things were in readiness on their part. Morgan was told that his remonstrances were idle, that die he must, and that soon, even before the morning light.

The feelings of the husband and father were still strong within him, and he continued to plead on behalf of his family.

They gave him one half-hour to prepare for his inevitable fate. They returned from the magazine and left him. How Morgan passed that time, says Mr. Valance, I cannot tell, but, everything was quiet as the time within.

At the expiration of the allotted time they entered the magazine, laid hold of their victim, bound his hands behind him, and placed a gag in his mouth. They then led him forth to execution.

A short time, says the murderer, brought us to the boat, and we all entered it, Morgan being placed in the bow, with myself alongside of him. My comrades took the oars, and the boat was rapidly forced out into the river.

The night was pitch dark; we could scarcely see a

yard before us, and therefore was the time admirably adapted to our hellish purpose.

Having reached the proper distance from the shore, the oarsmen ceased their labor.

THE MURDER.

The weights were all secured together by a strong cord, and another cord of equal strength, and several yards in length proceeded from that.

The cord, says Mr. V., I took in my hand (did not that hand tremble?), and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then in a whisper I bade the unhappy man to stand up; and after a momentary hesitation he complied with my order. He stood close to the head of the boat, and there was just length enough of the rope from his person to the weights to prevent any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the other steadied her from the stern. This was done, and, as Morgan was standing with his back towards me, I approached him and gave him a strong push with both my hands, which were placed in the middle of his back. He fell forward carrying the weights with him, and the water closed over the mass.

We remained quiet for two or three minutes, when my companions, without a word, resumed their place and rowed the boat to the place from which they had taken it.

TESTIMONIES REGARDING SECRET SOCIETIES.

Rev. A. J. Gordon—"Membership in the secret lodge is certainly incompatible with usefulness in the Christian church. If I ever doubted this fact, many years of experience have put it beyond question."

Evang. D. L. Moody—"I do not see how any Christian, most of all, a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had."

Mrs. A. J. Gordon—"It seems to me that no one need be ignorant in regard to the oaths, the obligations, the penalties,—the *blasphemies* which are proved of some of these Masonic regulations. But there is one thing that I do feel very decidedly, and that is, that a Christian man, and especially a Christian minister, once having been brought into these organizations, and finding out the real and true character of them, ought not only to withdraw himself, but ought to warn young men from becoming connected with such associations."

Rev. A. P. Foster, D.D.—"I am satisfied that the lodges of this country are doing a great injury to the cause of religion. They draw away the men from our churches, absorb their thought, time, money and energy, bring them into worldly companionship, separate them from their families, and satisfy them with a meagre and Christless code of morals. The lodge thus becomes the rival of the church and tends to break it down. Could all the brain, ambition and expenditure

that now goes into the lodge be consecrated to Christ, the efficiency of the church would be immeasurably increased."

Rev. I. J. Lansing, D.D.—"If the dreadful phraseology of the oaths of some secret societies is meant in serious earnest, those oaths are barbarous, blasphemous and murderous, wholly inconsistent with civilization. If they are not to be taken seriously they are not less blasphemous, and are immoral nonsense. How grown-up men can thus solemnly or farcically be initiated into conclaves whose symbolism is half-heathen, half-Christian, whose initiations are indecent, whose alleged history is created out of human fancy and in regalia illustrating all this, can parade our streets, is beyond my comprehension. And all this is but an inferior part of the evil wrought."

THE SOWING AND REAPING LIFE OF MATRIMONY.

CHAPTER XXIII.

Marriage is a Divine institution. It is a union and bond made of free choice, confined strictly to the chaste conjunction of one man and one woman. This union reaches its consummation as it passes under the shade of a ceremonial execution, making it indissoluble except by the death of either.

Marriage is designed of God for mankind in general, but was not presented as an imperative obligation placed on every individual in all circumstances, as the power of instinct and sexual affections in human nature, are sufficient to warrant its general observance.

While the general rule favors marriage, there may be cases where Providence would call some individuals to duties in the church or in the world, which might be performed better in a single than a married life. It was, as an example of this, an act of Christian prudence, according to St. Paul's teaching, to abstain from this honorable estate, while the church was passing through a season of heavy persecution.

When God made man, He made a helpmeet, a counterpart for him, who was adapted to him, and made out of a part of him, which might be called a second life.

At the creation, God pronounced the state of general celibacy, not a good one and instituted marriage

for man, and pronounced it good and honorable. For any to teach contrary to this, is, in Paul's language, "Giving heed to seducing spirits and doctrines of devils."

The contemplation of marriage should be a matter of deep and careful consideration, resulting in a wise conclusion. Many marry in haste, but repent at their leisure. Our fortune or ruin in life, is often in the one we choose for a companion. One should always select a suitable and adapted person to travel with in the voyage of earthly tempests. Some cage should also be provided before the bird is snared.

The married life is an estate, too important to be entered upon without due consideration and preparation. As the Admiral of Castile said, "That he who marries a wife and he that goes to war must necessarily submit to everything that may happen."

If a lady selects a companion with bad habits and they are favored with parental honor, she shares the blame when blight is brought upon their offspring by the evil habits and tendencies of the father.

There have been countless warnings, but with little effect, regarding persons marrying into families which are afflicted with chronic diseases, or insanity. It would be a fortune to many, if such marriages were strictly prohibited by the law of the land.

It is a demonstrated fact that marriage, with many, is a matter of money, rather than of matrimony. Those who marry for wealth often get what they marry for, and nothing else. It is much better to marry a person without money, than money without a person. There are some foolish maidens, who, before marriage, want nothing but a husband, and after marriage, live in

want of everything else, and a true husband, too. A young lady should never encourage the attention of a young man who is not kind and good to his mother and sisters. This points out what he will be to his wife as soon as the honeymoon is over.

Young ladies should have some substantial reason, when they solicit the affections of young men; draw so lovingly with their bewitching smiles, affectionate manners, attractive tosses of the head, their mild and persuasive language and tone of voice, and many other unnatural means of attracting attention and exciting love in the opposite sex. They often fail to see the folly of frivolous courtship, until they are laboring under the sadness of interrupted love, which has been frost-bitten by disappointment and breach of promise.

You cannot be too choice in your selection of a life companion. It is the burned child that dreads the fire. There are few who lose in life, by being too slow or too careful in their steps towards matrimony.

Be sure to avoid all selfishness in marriage. Those who marry for their own individual happiness defeat themselves. Happiness in matrimony, to use a metaphor, is a fire that will not burn long on one stick. This should be well considered beforehand, as one can always be married until he is married.

In these matters particularly, the young people should generally respect the advice of their parents. The true parent is the best friend a young person has on earth. They will sacrifice more for their children than any other person. They have seen sufficient in their lives to make them wiser, on this subject, than their unmarried children; and their advice should not often be ignored.

A mother is not a true parent who foolishly labors to get her children married. It is no disgrace or crime, never to marry, and those who need the help of their mothers in this world, to get someone to marry them, are likely to be those who would be of little profit to those they marry.

Sam Jones once said, in one of his sermons, touching this subject, "The Lord knows I would rather have fifty old maids on my hands than to have a son-in-law like some of you have got. I would, I say to you all to-night, that the legitimate end of such lives as are manifest in some homes in this town in the reaping of just such sons-in-law. I have thought about that many a time."

Never marry to please anybody but yourself, as long as you have to do the living and forbearing. Sometimes revenge gets the upper hand of some; to marry for spite adds wickedness to folly.

Love, in itself, is an emotion, and standing alone, is a blind guide in matrimony. It will often work ruptions in life, if it is not drawn into the association of principle, reason and knowledge, before the seal is attached. Love often does not wait to view character before breaking into a flame. Shavings make a quick, hot fire, but hard coal, though harder to light, serves better, in the cold winter season.

Do not marry just because you have made a promise, which you should not have made. If so, your present fears will become unalterable dissatisfaction in reality. It would have been better for Herod to have broken his wrong promise, than to have ordered the head to be taken off of John the baptist.

Never marry on what might be called a missionary

event, *i.e.*, to save the other, from bad habits. The risk is too great in such cases, and those addicted to bad habits are not suitable companions for any chaste person.

The best husband and wife are those who can heartily rank each other, as queen among women and king among men. When religion is connected with this, it makes the home a heaven on earth. This, we are proving.

When the hearts of a couple have been properly united by betrothal vows, it should be to them as sacred a promise for life as though the ceremony had been executed. The uniting of hearts is the main part of marriage in the sight of God; the performance of the ceremony, only establishes the legality of their living together.

One of the greatest crimes possible, is to trifle with another's affections; and then break, or neglect their sacred promises to each other. Those who do this will suffer for it, as sure as those who play with live wires. Do unto others as you would have them do unto you.

Flirting is a prominent evil of this age. Many think it clever to court here and there a little; some with this one and some with that one. This getting in love a little with Florence, and a little with Maggie, and a little more with Mary, etc., is a business which the curse of God is upon. It is an abominable flirtation fashion which is blighting morality to no small degree. It is ruinous to domestic affections and one of the greatest preventatives to the exercise of true sexual love. Such dissipation of affections is a criminal offence against heaven, ourselves and the one trifled with. It is always well for those who have no salva-

tion, to have principle, in this world, and, especially, as touching this matter.

With emphasis we exclaim, that no gentleman should give his attention to a lady, until he has made his choice. This should be done with deliberation and intelligence, before courtship begins. Is this possible? Most decidedly it is. People can use better judgment, and make a better selection before they get blinded with love, as many do, than afterwards. We have little ground for appealing to common experience, for the proof of this, for the simple reason that so few try it. But, to appeal to common sense, is it not a method, most likely, to have the best results? If you keep company with a person, do not do it by random, but scientifically. It is better for blunders to be made in mostly anything else, than this. A failure in this may mean a ruined life, which is often the case, and often a ruin, worse than death. Begin right, and you have a chance of always being right; begin an unalterable life wrong, and perpetual blight can be expected to follow.

There is no real affection in the first flush of love, that puppy love; it is only a momentary passion working independent of reason and knowledge.

The frivolous follies of flirting, have developed into many unhappy marriages, which have to be endured to the end of life. Many are both temporally and spiritually ruined by their marriage. One of the most diabolical things is, when one companion wilfully stands in the way of the other's salvation. How often do men, not only decline attending religious services themselves, but oppose their wives in attending, and perhaps raise a civil war in the home trying to debar her

of this, and other religious privileges, such as family prayer, etc. What a fiend to be married to? Oh! the importance of care in our choice and prayerful study of the one concerned, before the final step is taken. One of the most essential things at this point of life, is to be living in the enjoyment of salvation, that the Holy Spirit may help you to make your choice.

The different sexes should not be too familiar with each other, when they do not sincerely wish to gain each other's affections. Serious injuries have occurred here. By one exhibiting a strong familiarity, the other concludes their affections are solicited, and after they are aroused in this way, they are left to subside in the grief of disappointment. One should almost choose to be guilty of murder, rather than be guilty of giving wilful cause for such disappointment. It is a crime that never will be forgotten, and a debt that never can be paid.

In dealing with affections, let loyalty, faithfulness and confidence be the characteristic jewels.

How thankful we would be if God would enable us to place something in this little work that would, at least, save a percentage of the people, from committing this crime of trifling with the affections of the opposite sex. But we find no words or language to express the strength of our feelings on this line.

We are not speaking from grief, through personal injury on this line; observant experience gives us plenty to write on. And, on the other hand, we thank God we can face the world and declare, if allowed to speak figuratively, that we are a million miles from the guilt and remorse of insincere courtship. Our remarks of warning to those contemplating marriage, and caution

against flirtation folly, are the product of the feelings that have been aroused in our mind by the cases we have met with in a few years of itinerant work in the ministry.

We are not alone in feeling thus on the subject. O. S. Fowler, in his "Creative Science," says, "The sin and punishment of a seducer rests on all you who blight a trusting, innocent, loving virgin's affections, and then discard her. You deserve to be horse whipped by her father, cowhided by her brothers, branded villain by her mother, cursed by herself, and sent to the whipping post and dungeon."

It is a dreadful mistake, and also a violation of the Scriptures, for righteous and unrighteous persons to become united with the marriage yoke, or to take steps towards the same. In fact, the trouble is in the steps towards it, for, strictly speaking, righteous and unrighteous people do not marry, as the righteous lose their righteousness in the first stage of courtship with the unrighteous.

For Christians and sinners to marry, is not a part of God's plan in saving the world. See Bible characters on this line. What about Lot's daughters, Ishmael, Sampson, Ahab, Jeroboam and many others who were ruined by this unholy alliance. The first blasphemer stoned in Israel, was the son of an Egyptian woman. The rebellious Absalom was the son of a pagan woman. Solomon, the wisest man in the world, was led astray, and, probably was lost, through alliance with outlandish women. Sampson's godly parents opposed him marrying outside of Israel. You may expect to have trouble with your father-in-law, if you marry a child of the devil.

Can you give your affections to those who hate the Lord you profess to love? Surely such a course would demonstrate that God has not a place in your affections, but is closed out while you become joined to an idol. Those who break God's law, by marrying strangers to the covenant of grace, as truly rebel against God, as they who lead lives of degraded lewdness. This sin, unlike many others, is not a sudden fall. It is not like that of Peter or Judas, which was done on the impulse of the moment, for which they soon became sorry. It is a crime of a slow and gradual process, where there is plenty of time for consideration.

The young man who passes by a host of pious females, to select from the world one on whom the fondest affections of his heart may repose, has something more than God and religion in both his heart and eye.

These unbecoming marriages are not only productive of spiritual injury, but often of much temporal distress.

There are a few sins which seem too great to wait for eternity, for their punishment to begin, and, in a degree, it seems to begin on earth. This is one of them. Seldom do we see believers give their affections to unbelievers, and allow their hearts to unite in marriage, but what they suffer heavy penalties in their lives upon earth. "Whatsoever a man soweth, that shall he also reap."

The apostle to the Gentiles, raised the red flag of warning touching this point, in the words, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And

what concord hath Christ with Belial? And what part hath he that believeth with an infidel?" It is a difficult matter to dodge what God has given us in the imperative mood. Therefore, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

A Christian cannot court or marry one who is controlled by the carnal mind without committing sin. The "Carnal mind is enmity against God, and is not subject to the law of God neither indeed can be." This is not "Abstaining from the very appearance of evil."

It is not only best for Christians to marry Christians, but all classes of people should marry their own kind. Faith should marry faith, belief should marry belief, Protestants should marry Protestants, disposition should marry adapted disposition, etc. Two that do not pull together are weaker than either alone.

Intermarriage is another thing that should be carefully avoided, as in the case of first, second or third cousins. No such case of marriage should ever be encouraged. There are many cases where such marriages, especially first cousins, have been the cause of deformed and afflicted offspring being brought into the world. When you see children of unafflicted parents, who are idiots or cross-eyed, or blind, or with impediment of speech, or affected spines, etc.; you can generally learn that the union of their parents was a case of intermarriage of blood relations.

Near to where I am now penning these lines, I once went into a home of unafflicted parents. Soon after

entering, a deformed child of the most dreadful appearance, was brought from another room into my presence. The child was about three years of age and was a complete idiot. It had no forehead at all, no head above the eyes, with a large, horrid looking growth on the back of its head. It could not talk, laugh or cry. A faint squeal was all the noise it could make. It could neither walk nor sit alone, owing to the weakness of the spine, and when it was held in a sitting posture, its neck seemed without strength and the head tossed about from shoulder to shoulder as the child was moved. When the horrid sight of this child was, unexpectedly, brought before me, I was met with no little surprise, and soon inquired if the parents were not intermarried blood relations. "What?" was the reply, "Do you think that would cause the child to be the way it is?" But in a moment I was assured that the union of the parents was an intermarriage of first cousins.

Such marriages as these were prohibited by law under the old dispensation, see Lev. 6:18, and well might they be, when based, as they are, on universal moral principle. And all that was moral in the Levitical law has never been repealed by Christ. He only abolished what was typical of Himself and that which was ceremonial, leaving all the moral aspects of the law still in force.

Another shameful and pitiful thing is youthful marriages. It is sad to see those who are but children, enter married life, when it is not possible for them to have but a very limited idea of the responsibilities they are entering upon. They are to be pitied, and especially, when they are encouraged to it, by simple-minded

parents. Is it not sad to see human life suppressed and burdened by one mother-baby, nursing a child-baby?—Girls, of nineteen or twenty years of age, should not be in a situation where they have a family of their own to care for. Do not get excited if you do not get married until you are twenty-five or even thirty. If you leave it until then, you should have age and experience enough in the world, and in religion, to make a proper choice.

It may be of profit, to some, for us to halt a moment at the consideration of lady evangelism. There are discordant opinions regarding female preachers. We believe in the great work of the salvation of the world, that the Lord has the sovereign right to choose what instruments He wishes, and we have no authority to raise objections. The proof of any person's call to the ministry, is their success. And when one's labors are sanctioned by the seal of heaven placed upon them, it would be the height of presumption to doubt their professed call, whether they are male or female.

Female preaching is so seldom met with in most denominations, that it is a novelty with many when they see a lady acting in this capacity. It was too common in the early days of the Quakers, to be a novelty, for, not only did they occupy a position in the pulpits, but, many of them were mighty powers in spreading Gospel truth.

Peter and Joel were Quakers in regard to lady evangelism. Their teaching was, "And it shall come to pass in the last days, saith God, I will pour out of My spirit upon all flesh; and your sons and your *daughters* shall prophesy; your young men shall see visions, and your old men shall dream dreams; and on My servants

and on My *handmaidens* I will pour out in those days of My spirit; and they shall prophesy (preach)."

In the great revival of early Methodism, it was not permissible, as a general rule, for ladies to preach. Occasionally some were constrained, under an exceeding weight of glory, which was enflaming their souls, to leap out of their seats in service, and enter into a flaming public address or exhortation. When the founder, the Rev. John Wesley, was consulted regarding the right or wrong of such procedure, he replied: "In such an extraordinary dispensation of God's providence, as is the work termed Methodism, we must expect some exceptions to the general rule."

The general call of the weaker sex, is to the responsibility of household duties and motherhood; and, for a female to be especially called of God to preach the Gospel, is the highest honor that could be conferred upon her on earth. Such, should never lose sight of the extent of their God-given favor, which is much superior to the ordinary calling of womanhood.

Some women may preach at times, and with much success, who are not called by God to the sacred life work of the Christian ministry. They may labor for a season in a local capacity and then turn their attention, to a great extent, to secular employments, and still retain a rich experience of salvation. But, there may be those who receive the special call for life, to the Christian ministry. We have no authority but to believe that such a call is for a lifetime, the same as in the case of the twelve apostles, John the Baptist, St. Paul, Timothy—and all that the Scriptures inform us of being called to the ministry.

In the case of female preachers, this call would

generally necessitate the adoption of a life of celibacy ; which, under these circumstances, is a noble distinction among women. No lady filling such an office, under the guidance of the Holy Ghost, should be ashamed to be called, "Old maid," by the ignorant and the busy-bodies in other people's matters. She is a preacher of righteousness, a messenger of Jehovah, a leader in Israel, and a guide in the church of the living God.

There may be women, as well as men, who feel they are called to this sacred work, whose physical strength and health, or their success, does not support their professed call. The seal of God is always on the labors of His chosen ones when they are faithful in discharging all duties in His fear.—But, in case of failure to perform duty, a corresponding curse rests upon the soul, and often upon the temporal life of such.

The following is a letter from Mr. Bramwell to Miss Barrett: "My dear Sister Barrett,—From a full persuasion of your call, in an extraordinary way, and believing that the design of God concerning you, is to spread the flame of heavenly love in our connection,—I write to you with all freedom on a certain subject, which has given me much concern. I understand you have serious thoughts about marrying. I am led to think that this proceeding would prevent the design of the Almighty concerning you. Fully understand me: I do not mean that it is wrong to marry, but I think it would prevent, in you, the answering that great end of your call. In the first place, you may have the cares of a family: but you would not have that influence among members of your own sex (that you have now). I conceive you can only think of altering

your state upon one ground,—and that is, ‘I am become obsolete! My work is done! I am shut out! I can do no more! I am called to give it up. If you think so, I think differently. A number of places will yet receive you, and I think your way is more open this conference than it ever has been.’”

We believe there have been females as much called to the pulpit exercises of the ministry, and its connecting responsibilities, as was Luther, Knox and the Wesleys, who have failed in their duty, have grieved the Holy Spirit, have deserted their calling and have located in some private corner, bound there for life by the cords of matrimony; there to bear remorse and reap in tears the fruit of their own sowing.

There are many such who could give us strong testimonies of warning, touching this point, if it was not for the sake of the feelings of their husbands and friends. But we will subjoin a couple.

First.—We listened to a lengthy testimony given by one who was once greatly distinguished for success among lady evangelists. Her testimony was given publicly, of which the following, as near as memory serves us, was a small portion:—

“I was once truly called to preach the Gospel, but have deserted that calling in favor of secular occupations. Language entirely fails me to express my regret and anguish in this matter. Many a time I have been near a suicide’s hell since I left the ministry,—but now I have the responsibility of a home and family upon me, and there is no possibility of me resuming the precious work and calling I so shamefully have forsaken.”

Second.—Another, writes her experience as follows:

“For the sake of others, I take pleasure in connecting, what I trust to be a warning testimony, of my sad experience and ruined life in the sowing and reaping life of matrimony. I was once, in response to a special call from God to the sacred life and office of the Christian ministry, numbered with the lady evangelists of this province. In this most precious work I labored for a time with unmerited success. Owing to ill-health, I discontinued the prosecution of this work for a season, after which, in an unguarded hour, as it has proved to be, the matter of a home, property and consequently, a life companion, (which all presented itself to me), made such an impress on my mind, that it gave cause to what I now see to be almost my ruination. I not only deserted the work which I might have followed for life, but my union in matrimony has proved to me to be the sad experience of a mis-matched marriage, in many ways which I have not space to describe. It has effected a life of misery and woe to me. Though the guilt of my sin has been removed, through the mercy of God, yet, the effect of that sin on my life, remains as a penalty for my wrong, to suffer in the flesh while life shall last. There is consolation to me if the insertion of this, my sad experience, saves some lady preachers, highly favored by God and man, the indescribable fall and ruin that I have passed through, which is almost a complete wreckage to me of spirit, soul and body; which wreckage is sealed by the unalterable bonds of matrimony, not Divinely appointed.”—
Name reserved by author.

DIVORCEMENT.—Divorces are the outcome of hasty inconsiderate marriages. When a young man chooses to get married, he should not close his eyes and grab

in the dark for a companion; if so, he will generally injure himself, and dishonor the person he captures. Those who contemplate marriage, should feel the weight of the matter and define it like Webster who says, "Wedlock, is matrimony, the union of man and wife for life."

It is sad that there are so many unhappy married people in the world. It is more sad to see so many divorce cases in our vast American continent. But the most sad, is, that so many divorce cases illegally re-marry, while their parted companion is living. This carries the matter to a point of extreme evil, even that of adultery.

There are unconverted people who, seemingly, cannot live together without disagreement being at such high pitch, that a civil war is almost the constant order of the home. Married people should suffer much before resorting to separation, but we do not say that all such should live together and spend their lives warring with each other. When such cases can agree to live separately in peace, it is sometimes better to do so; but they should remember, that they are man and wife so long as they both shall live.

Christianity allows a legal divorce only in cases of fornication, and then the crime must be proved by proper evidence before a legal court. Such divorce is to relieve one of the troubles of a bad marriage. It is not, at least from a scriptural standpoint, an act for preparing a person to make a better choice and re-marry. The re-marrying is a human invention, unsanctioned in the Word of God.

This matter was discussed by our Lord, and clearly

presented to us in the first twelve verses of the tenth chapter of Mark.

VER. 2. "And the Pharisees came to him and asked him, is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept."

Notice, Moses did not command nor sanction it, but suffered it, because of the hardness of their hearts. They were evil-minded and would take the course they wished anyway. And when Moses could not prevent it, he then allowed or suffered it, owing to the hardness of their hearts.

VER. 6. "But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. So then they are no more twain."

This statement would be wrong if divorce made them twain, or two again. But, "They are no more twain." If a couple are divorced, even through fornication, they are still man and wife though living separate.

VER. 9. "What therefore God hath joined together, let no man put asunder."

What is clearer than this? What man, what officer, or what court, can separate the marriage union, and make one flesh twain again, after God has joined them together? Surely the living apart for seven years, or being divorced by a legal court, would not effect it.

VER. 11. “And He saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her.”

Notice, this verse says that no man, under any circumstance, can put away his wife and marry another without committing adultery. Where then, does the adultery come in here? In the putting her away, or in the marrying another? It must certainly be in the latter. For the putting her away was allowed by the Lord in cases of fornication. Matt. 19:9. And supposing it was not for fornication, no matter how cruel that deed appears, it could not be called adultery. There is no alternative here; the matter is clear that the adultery is, then, in marrying another, while the former is living, whether the proof of her conduct justifies the putting her away or not.

St. Paul’s statement in Romans 7:2, 3, confirms this, “For the woman which hath an husband, is bound by the law of her husband *so long as he liveth*; (Paul did not make a mistake here), but if the husband be dead, she is loosed from the law of her husband; so then, if while her husband liveth, she be married to another man, (how could she get married to another man unless they were separated?) she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”

If you desire the Scriptures to guide you in this important matter, they will not prove to be silent, and leave you in the dark.

Notwithstanding the clear, strong statements of God’s word on the subject, we meet many pitiful cases of adulterous living,—divorced people who have re-

married without knowing that the former companion is dead. They try to persuade their conscience that they are clear in God's sight, because they are divorced, or have lived apart a certain number of years, as required by law. The Spirit and the Word do certainly work together! And there is no loop-hole for the offender. To be clear before God, he must alter his situation.

We have met with some of these adulterous homes, where it would be a difficult matter to break them up entirely, owing to circumstances. We would recommend breaking them up when possible; but should it not be, the man should, at least, discard his marriage covenant with the person he has illegally married, just allowing her to be a common friend or hired servant about the home. A mother or a sister of either, to be connected with the home would help the situation, until the legal wife should die, when they could be properly married. In such cases, should it be that the man had married a divorced woman in the former case, then his second marriage is his legal, scriptural marriage.

The law of the land is good, but, from a spiritual standpoint, you dare not take all the liberty it allows. God's law requires more, and covers more ground, than the legal statute books.

POLIGAMY.—Poligamy is a practice almost fatal to kind and sexual affections. It demoralizes character and blasts to pieces the moral sensibilities of the soul.

Marriage, was not only a Divine institution, uniting the sexes in holy wedlock,—but it is, in each case, the union of only two—"They twain (two) shall be one

flesh." This was the law given to Adam and Eve, and also to their descendants.

The first case of polygamy known, was that of Lamech, and it was without the sanction of the Scriptures. The Mosaic law did not provide for, nor sanction polygamy, though it was practiced some in the old dispensation. In both the Old and New Testaments, polygamy is smitten by the use of the terms, husband and wife in the singular number.

Human nature itself, absolutely prohibits universal polygamy; as there are but a small percentage more of males born into the world than females. The males by means of war and accident through dangerous employments, are brought in number about equal to that of the females. In this way the operations of human nature, under the control of Providence, harmonizes with the Sacred Truth, which says, "Neither shall he multiply wives to himself that his heart turn not away." Deut. 17: 17. "And he (Solomon) had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." I. Kings 11: 3.

THE RIGHTEOUSNESS OF PROPER MARRIAGE.—Many of the passages of Scripture above quoted in this chapter, favor proper marriages as much as they are averse to the improper. Truth and Providence go hand in hand together in favor of holy wedlock. "Whosoever findeth a wife, findeth a good thing." "I would therefore, that the younger widows marry."

Often the usefulness and happiness of life depends much upon a wise settlement of this question. Fancy and infatuated feelings should not be alone employed to decide such an important matter. If any matter

pertaining to this life, should be submitted to God and sound reason, it should be this. One should not be backward in bringing such an important matter before Him, who created a help-meet for man and said, "It is not good for man to be alone," and that, "Marriage is honorable in all."

It is honorable to all who make it in accordance with the will of God, and direct their subsequent lives to His pleasure, as in the case of Rev. Robert Newton. He and his bride began their married life by retiring to a solitary place twice each day, to pray with and for each other; which practice they continued to the end of life. When Mr. Newton was old he remarked, "In the course of a short time, if Providence permits, my wife and I shall celebrate the jubilee of our marriage; and I know not, that during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

Married people, as well as others, should always remember that it takes two to make a quarrel. If two walk together they must agree.

For a household to live harmoniously together, there must be system and order. There must necessarily be a judicious head to the home, and a subordinate family. This head must be either the husband or wife; and God has made the decision in favor of the husband; perhaps, partly for the reason that woman was made subsequent to him, and from a part of him. Man, was not made for the woman,—but, the woman for the man. This does not mean that man should be a tyrant because he is vested with the leadership of the household.

The wife is not intended to be his slave,—but his

companion, counsellor and friend. Men should love their wives as they love their own bodies.

St. Paul says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man." "Wives submit yourselves unto your husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the the head of the church." "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it."

Married people, too, should remember that it is written, "To be ashamed of nothing but sin." When marriage is legitimate, and the life holy, there is nothing for parents to be ashamed of. For women to be shy in company and absent themselves from church service long before they should, at periods when they are approaching motherhood, is foolish and hurtful to the cause of God. One should be modest, but not foolish.

THE SECRET CURRENT OF SIN.—Few crimes, if any, are equal in guilt, to that of abortion. At conception a new life begins; a new individual exists, and another child is added to the family. The parents who wilfully destroy this life, either by drugs, use of instruments or by wilful lack of proper care, commit murder as real as though they actually strangled one of their visible children to death. The crime of unborn child-murder is desperate beyond description. A mother might as well try to justify herself in snatching her six months' old baby from its cradle, dashing its brains out against the wall, as to slaughter, in race-suicide, a

speechless, helpless being, when it is her duty, beyond everything else, to cherish and preserve it.

It is well known that many mothers, and even professors of religion, practice this wicked custom ; and not only that, but teach their innocent daughters to do the same, which often induces them to venture into hideous immorality, even in maiden life, trusting to protect their reputation by its practice.

This evil is a monster in the way of revivals of religion ; but every soul that is blighted with this secret sin, must rise above it by the grace and mercy of God.

The secret crimes at home, are often the cause of much of the struggling in public, at the penitent forms. It is the cause of much of the prolonged seeking at our altars. When sin is abolished, then rapid progress can be made in our approach to God. This is an immorality which is blighting the universe, grieving and quenching the Holy Spirit, and filling the vials of God's wrath, which must soon be poured out in fury, unless the flame of this crime is extinguished. What a wicked deed it is to take the life of an enemy, but, in what language can we describe the double guilt of those, whose hands are stained with the innocent blood of their own unborn, helpless offspring ? This is murder of the most cowardly character.

It is anything but pleasant for us to register this protest against these base operations of humanity, and to bring such crime to light. But, as its practice is no less prevalent, than it is horrid, we must not yield to any feelings of mock modesty ; but deliver our souls in raising our voice against it, that some, at least, may be delivered who are entangled in this calamitous snare.

There are many children, too, unborn into the world, abnormally developed in certain lines of sin through the evils of their parents. The blood of tobacco users is saturated with nicotine, a most deadly poison, as seen in our chapter on "Temperance." A teaspoonful of the blood of an excessive user of tobacco, is supposed to kill a cat.

The blood of a drunkard is accordingly saturated with alcohol. Echo will tell you why so many boys crave for whiskey and tobacco, before they are twelve years old, and, in spite of parental vigilance, practice these habits before they are fifteen.

A certain physician said, "That if it was not for the pure blood of mothers, the children of tobacco-using fathers would be groveling idiots in the asylum, which effects are manifest to the third and fourth generations."

Medical authorities universally agree, that the offspring of inveterate tobacco users are puny and stunted in body, and have feeble nervous systems.

Not only is the desire for liquor and tobacco inherited by children from their parents; but they are quite likely to inherit any other form of evil, such as bad tempers, wrong principles and base desires.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

THE JUDGMENT DAY.

CHAPTER XXIV.

This subject comes before us in the words of Holy Writ. "It is appointed unto men once to die, but after this the judgment."

When our souls are taken from this world by our Creator, they enter into what is called the intermediate state, where they remain until the general resurrection.

We will connect the intermediate state and the resurrection of the dead with our consideration of this subject.

Regarding the former, it is not an intermediate place, but an intermediate state. It is a state rather than a place. Here, is where the Roman Catholic Church went astray and got the doctrine of purgatory, which is, in their theology, a third place in eternity for the souls of men.

There are only two places which have been made known to man for the abode of immortal souls in eternity, viz., heaven and hell. In these two places there are many different states and conditions for departed spirits from this life. All who die, go immediately to one of these places. The souls of the wicked suffer for their sins from the time of their disunion with the body, but their punishment is not in full until after their bodies are resurrected, and reunited with

their spirits, and pass the final sentence of the judgment day.

The righteous are accordingly in a state of bliss from the time their souls take flight and leave the temple of clay. From the time the soul takes this flight, its dwelling place is heaven. Its condition, though, is the intermediate state; such souls are decidedly happy as all the beings of heaven are. But they do not reach the state of their full happiness, or final reward until after the general judgment.

The intermediate state of all departed spirits is under the control of the Redeemer as the Lord of all the dead. The wicked, while they suffer remorse in the fire of hell, are not abandoned to the lake of fire until they are brought forth to the judicial and final judgment.

All spirits in the intermediate state are bodiless, but, after the general resurrection, there will be no more disembodied dead.

The term, "Intermediate State," is not used in the Scriptures. The scriptural name is *hades*, which appears several times in the New Testament. In such connections as to mean the state of departed spirits from this life, which, for convenience in Christian theology, is called the Intermediate State. *Hades* is the Greek form of the word *hell*, which is sometimes used in the Scriptures to mean the punishment of the wicked; but generally in the New Testament, it means the intermediate state, including both the good and bad.

The same day that Jesus died, He was with the converted thief in Paradise. He was also in *Hades*, but He was not left there, and His body was not allowed to see corruption in the grave. The same

term is used relative to the wicked as, "Death and hades were cast into the lake of fire which is the second death." Paradise, Abraham's Bosom and Hades, or as the English term it, hell, all allude to the intermediate state.

Regarding the resurrection of the dead, it will be preceded by the coming of the Lord. He shall come, conducted by the clouds of the sky, in the glory of His Father, with thousands of saints and myriads of angels.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. Isa. 24:20. There shall be earthquakes throughout the world. Calamities will not be confined to the regions of the earth, but, "The powers of heaven shall be shaken, there shall be signs in the sun, and in the moon, and in the stars; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." At this period the stars shall withdraw their shining and fall from heaven.

Can we imagine the excitement which shall seize the human family in that day, when we behold them so terrified here, should their dwelling be on fire, or some epidemical disease be threatening their home; or anything a little uncommon, like a comet, appearing in the sky. How much greater it shall be when the voice of the arch-angel is heard in the midst of all the calamitous commotions of the judgment day, proclaiming the approach of the Son of Man; and the trump of God sounding a universal alarm, which shall awake the dead. The graves shall be opened, and the bodies of men shall be raised from the dust. The seas also shall give up the dead that are in them, and all mankind that ever lived on earth since God effected the

creation, shall be raised to remain forever immortal, and to be judged for the deeds done in the body.

This is the day when the Son of God shall send forth His angels over all the earth, "And they shall gather His elect from the four winds, (east, west, north and south), from one end of heaven to the other." "And before Him shall be gathered all nations, and He shall separate them one from another, and shall set the sheep (the righteous) on His right hand, and the goats (the wicked) upon the left."

St. John said, "I saw the dead, small and great, stand before God, and the books were opened, and the dead were judged out of those things which were written in the books, *according to their works*."

Oh! the solemnity of that hour, when, "Behold He cometh with clouds: and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Or, in the words of Jude's proclamation, "Behold the Lord cometh, with ten thousand of His saints, (they shall be first raised, judged and caught up to meet the Lord in the air, and then assist in administering to the world the judgment of the Great King) to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds."

St. Paul makes the matter very clear in stating, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the dead in Christ (saints) shall rise first: (before the sinners), then we (Christians) which are alive and remain (living on earth till He comes) shall be caught up together with them (*i.e.*, with the dead in Christ which have died and are just

raised) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I. Thess 4: 16, 17.

Oh! soul, if thou wilt live triumphantly above the sin of this world, thou wilt be able to participate in the happy triumphs of this glorious achievement. The grave could not hold our Lord, neither can it hold His saints, Hallelujah! "When Christ, who is our life shall appear, then shall we also appear with Him in glory. "In view of this, we can well afford to lay our bodies in the dust, entrusting them, not to the grave, but to the Lord of the resurrection morning.

The purpose of the judgment day, is to raise the dead, to judge the human family and the innumerable host of angels, to sentence the wicked to everlasting punishment, and to gather the righteous to their eternal reward in heaven.

How needful it is to, "Rejoice, O, young man in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes. But know thou that for all these things God will bring thee into judgment." We should, "Hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, and every secret thing, whether it be good or whether it be evil."

The judgment, will be the final revelation of the decision of the Great Judge, Jesus Christ the Righteous, to every individual soul; and, while it deals with each particular case, its range is universal.

The principles of the judgment will be the application of such tests as will reveal, in full, the characters of all mankind. In the case of the ungodly, it will

point out their eternal damnation, which will range to various degrees, according to their crimes and misdeeds. In the case of the godly, their everlasting confirmation in glory and eternal bliss.

The event of the judgment shall bring human probation to a final close. The whole material world shall then be dissolved, and men and devils receive their irrevocable sentence, which justice compels them to receive. We waste our time in musing over this, if we do not prepare, "For the hour is coming in which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

That, is the day when the young and old, the great and small, the rich and poor of all the nations that ever were in existence from the time of creation until that day, must, of necessity, submit to the verdict there brought forth, which is formed according to the deeds done in the body in this life. What a terrible, and joyful day that will be! Terrible, to those who have neglected their duty and despised their blood-bought privileges. Joyful, to those whom the Lord will find with their lamps burning, their course completed, their work finished, whose hope and trust were to calmly lean, through the tempests of earthly life, on the reposeful promises of Christ, waiting and ready for the coming of the Lord. "Blessed is the man that heareth Me, watching daily at the posts of My doors." Prov. 8:34.

This will be the day when the world will see the goodness and the severity of God, contrasted. Here the "Heavens shall pass away with a great noise, and

the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Now, poor sinner, where is your security at the judgment? What will you do there? What corner will you secure for a cute hiding-place? What will shield you from the vengeance of an offended God? The mountains will not, moreover the elements which constituted them have dissolved, and they are gone. The heavens and the earth have passed away with a great noise, and the devouring fire has consumed everything but yourself, which is left to be its fuel forever and ever. Such a consequence! Why is it? The friendship of the Judge has been despised too long! His offers of mercy have been let go by. Too late! Too late! is now the pitiful cry, Jesus of Nazareth has passed by. Oh! wretched sinner, by thine own choice thou hast brought thyself to this.

If the unsaved at the judgment were allowed to tell the story of their lives themselves, what a nice story it would be? They would, no doubt, run similar to their stories in this life; the wrong would be all with the neighbor, and they would be the perfect ones. But, at the august tribunal, sins open and sins secret, sins of omission and sins of commission, sins great and small

of every description, are stamped upon the transgressor's unconcealed brow.

May wisdom teach us all to prepare for that day, when the Divine records will be consulted, and by repentance of sin, and submission to God in this life, "Flee from the wrath to come," When nothing will shelter us before the judgment seat only the cross of Christ, and the merits of the spilt blood of Jesus applied to our hearts, let us trust in that, and that alone.

How quickly the sinner would embrace the opportunity of repenting, if he had the capacity and the privilege was granted him, when the day of God's wrath (the judgment) has come? How glad he would be then to find a way to escape the horrible sentence, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." How quickly then would Judas restore his bribes, how soon would Esau yield up his pottage, Achan give up his gold? Herod would be John the Baptist rather than himself; Pharoah, would gladly be Moses; and Saul, David. There will be no trouble about our righteousness in eternity, if we have it in time, but if we neglect it here "As the tree falls so shall it lie."

The time is speedily approaching us when there shall be a great bringing together of causes and effects; of actions and the motives on which they hang. While this will be a great reckoning, the system will be so accurate that no mistake will be possible. There, it will not only be revealed what every one has done, but why they did it. There, it will be obviously proved that, "God is no respecter of persons." All people there will be distinguished only by their virtues and their vices. This will make the day very interesting.

There will be no spectators at the judgment, all will be busy, at least, for that day. It will be a great day for considering the folly of irreligion. None, there, will have leisure time to trouble themselves about the private affairs of their neighbors.

Our memory, there, will correspond with the books when they are opened, and both shall be according to the deeds done in the body. As face answers face in a mirror, so shall our conscience and memory answer to the unfolding of our accounts in the world to come; not a line of our earthly life shall be erased from memory's pages.

Little do men realize, that while they sin in time, the score is being made which shall meet them in eternity. Think of the items to be reckoned up at that time when no changes can be made in them. An item, for drunkenness; an item, for tippling; an item, for tobacco using; an item, for attending balls; an item, for secret sins; an item, for gambling; an item, for horse-racing; an item, for dishonesty; an item, for bribery; an item, for forgery; an item, for robbing God; an item, for worldliness; an item, for pride; an item, for style; an item, for vanity; an item, for worldly honor; an item, for envy; an item, for jealousy; an item, for bigotry; an item, for profaning the Sabbath; an item, for adultery; an item, for fornication. These, with many more, shall all be reckoned up on that day. What it will mean to be clear on every item, when each item is as long as our earthly lives.

If you are wise, brother, you will treat God each day, the way you will want Him to treat you at the judgment. Do not slight Him here, more than you want Him to slight you on the great day when the

accounts are to be balanced. It will be too late at that day, to first become His friend, when you are helpless and powerless at the judgment bar.

What will wealth, or fame, or name among men be to you, brother, when your active hands and scheming brain collapse at the visitation of death? "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Beware, dear friend, in sin, it will cost you more to be lost eternally, than to forsake sin and make your peace with God. "Knowing therefore the terror of the Lord, we persuade men." Because Christ has suffered and rose again, "Repent ye, therefore, and be converted, that your sins may be blotted out."

Remember, that Paul and Peter declared nineteen hundred years ago, that it was the last time then. How much nearer the end we must be now! Take heed, dear mortal man, and free your soul from the snare of the fowler, lest some day you be left to exclaim in the deepest anguish and most languishing sorrows, "The harvest is past, the summer is ended, and I am not saved."

THE REGION OF THE DAMNED.

CHAPTER XXV.

"Hell, where is it?" Once asked a scoffer. "Any-where in the future eternity outside of heaven," was the suitable answer given by a boy.

This is the region assigned to devils, wicked men, and fallen angels in eternity. Of this dominion Satan is chief; but, little honor or dignity is attached to such a position. His character is designated by various scriptural terms, such as, presumptuous, proud, powerful, wicked, malignant, subtle, deceitful, fierce and cruel. He is compared to a fowler, a sower of tares, a wolf, a roaring lion and a serpent. In the Scriptures he is referred to by the use of over thirty different names, which are descriptive of the different phases of his diabolical characters. Among them are the following, murderer, dragon, father of lies, old serpent, wicked one, lion, prince of the power of the air, prince of the devils, the accuser of the brethren, etc.

Hell is presented in word pictures in the Scriptures by many descriptive and metaphorical terms, but quite generally as a lake of fire. It is described as being quite a different fire from the culinary fire of this world. It has no light attending it. It is not of a preying and devouring nature; it does not consume its subject and then become extinguished. It is a tormenting, but not a consuming fire. It is in-

corporeal and seizes on immortal things such as our souls.

The lake of fire is a bottomless abyss; the territories of the infernal deep. Here, evil effects and evil causes, side by side, remain in a sulphurous liquid lake of fire, eternally burning under the bonds of Heaven's fixed decree; which is the result of Satan, once wanting more power.

What helps to make hell full of horror, is, that it is below all hope; accordingly, what helps to make heaven full of splendor, is, that it is above all fear. The one is a night without the hope of day, the other is a day without the possibility of night.

Many people could go to heaven with the same efforts they put forth to go to hell, if they would only venture their industries that way.

We need to take heed lest the reality of the following Scripture quotations become our sad experience: "But the fearful, and unbelieving, and the abominable, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8. "But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Matt. 8: 12. There, "Men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them." Rev. 9: 6. They go where, "The smoke of their torment ascendeth up forever and ever; and they have no rest day or night." Rev. 14: 11. How dreadful is the sentence, "Depart from me ye cursed, into everlasting fire, prepared (not for man originally, as he was intended to walk uprightly, but) for the devil and his angels." Matt. 25: 41. "The

wicked shall be turned into hell, and all nations that forget God." Psa. 9:17.

I once had a dream of the way to perdition, which I present, because it seems a fair picture of it, and corresponds with what we know about it.—I thought I was travelling very contentedly and in a peaceful state of mind. The direction I was walking seemed southward. I was on a highly graded road, and came to a place where a dark looking pathway joined this road from the east, it seemed exactly at right-angles to the road I was on. As soon as I saw it, I was impressed, that, that was the way to hell. I also realized the way I was travelling was the way to heaven. This eastward pathway seemed about six feet wide; it had a quick descent, so that the earth formed a rocky wall on each side of it, which became higher as one went down that way.

At the beginning of this eastward path, lay a pair of skates for use in travelling the eastward direction. This all seemed a strange sight to me and aroused my curiosity. I thought after I had stopped and considered it a while, that I would go down a short distance to see what the way to hell was like. Here, was the first step and the starting point of a ruined career, according to the dream. The next thought was, that is the way to hell, it is a dangerous thing to meddle with, and you had better have nothing to do with it. After further consideration, I thought there would be no harm in just going down a little way to see what it was like. So I put on the skates and started. The path was slippery, it seemed like dark colored ice, almost black, and was very suitable for the skates. I had no strokes to make, just simply to stand on the

skates and the descent of the path was sufficient to give me a rapid and increasing speed. I felt very nervous in starting out, which fear quickly vanished as I advanced and I soon felt that it was a great pleasure trip.

The walls on each side of me had a face of the most beautiful pictured rock that mind could imagine or artist design. They were decorated with the most attractive engravings that eye could possibly behold. These engravings were shaded with thousands of different colors of a most brilliant type, which seemed attractive to me beyond description.—And, Oh! the overwhelming passion I seemed to have now, for these sights since I started down this way. I felt I could almost die for the sake of seeing more of such things. My speed, though so rapid, was my highest joy; and, in the rapture of this vanity, I seemed unable to restrain my feelings of joy and burst out into loud and continuous laughter. In the midst of all this the thought often came to my mind, “Now be careful that you do not go too far, for you are on the road to hell.” This I realized, and also knew if once I got into hell I could never return. I knew that way emptied into hell but I did not know how far distant it was. I thought, surely it must be a considerable distance, and I wanted to see all I could of these wonderful sceneries. On I glided laughing loudly, but every few minutes I would reply to serious impressions of warning, “I will not go all the way to hell, but just a little farther and then I will go back.”

Apart from these impressions, there seemed to be nothing to molest my sport, but two things. One was, the way was very crooked and I had to watch closely

and often make quick turns to avoid being smashed by running against the rocky walls which stood almost perpendicular. The other, was the inconvenience of passing great boulders every little way, which lay on my pathway and so nearly covered it, that I could only pass them standing on one foot, with the other raised high. I knew this to be a dangerous road, but my excited curiosity would not allow me to give attention to this knowledge. (How many souls are just in that position?) Onward I went in the excitement of this folly, saying every few minutes, "I will not go all the way to hell, but will soon turn back."

In the midst of my pleasure, when laughter was the loudest, my curiosity the strongest, the vain rapture of my being stretched to its extremity, and speed at its highest, suddenly, I was stopped by some unseen power, a door slammed shut behind me. "There!" said I, "I have gone too far! I am now in hell!" I tried to open the door to go back, but could not. I saw I was trapped. I then declared I would not go one step from this door in case it would, by some means, be opened and give me a chance of escape.

While standing idly there, I began to view what was before me. I saw I was inside of a massive building which had walls very high and no roof. The greater part of the building was full of machinery which was so thick with belts, I could not see far into it. There was only an unoccupied space about the door where I stood, and one similar at the opposite side, where was also a door. I noticed this machinery lacked a foot or two of connecting with the floor in the centre. I wondered what was on the other side of the machinery; curiosity was again overcoming my fear of danger. I

stooped down, and looked under, and saw the unoccupied space and door mentioned on the other side, with a most beautiful lady standing near the door. She was dressed in the most glaring colors imaginable, something similar to the colors of the pictured rocks which I had seen on my journey hither. She stepped about with a most graceful movement. She talked to me, seemingly, with the politeness and courtesy of an angel. This was the only person I had seen on my journey (which impresses me that our salvation or damnation is a personal matter).

While none others were seen, the whole place seemed infested with unseen spirits, which made it seem ghostly. The air had a strange and horrifying sound in it, similar to the working of rats in an old building.

There was nothing beautiful here, but the dress of the lady, which seemed to have the same charming effect on me as the colors on the rocks I had passed. By this means, she seemed to have power to induce me. She appeared to understand my extreme passion for scenery, and desired me to come over where she was, that she might show me things much more beautiful outside of the door beside her, (outside of the building), than I had formerly seen, O! I thought what must they be like to be more beautiful than the gaiety I had passed through? I was afraid to venture for fear of being caught in the machinery, but she assured me that I would be safe if I kept low and crawled under it. This machinery was running at a very high speed. At last I took her advice and ventured to crawl under the machinery (I forgot about my vow that I would not go a step from the door, the

same as all my other vows along the way.) I soon learned that keeping low was of no profit in hell. In this venture, I was caught in the machinery, which I formerly knew was grinding the souls of men. Here, I was tossed, rolled and tumbled about; torn, squeezed and ground in this machinery for hours. After I had passed through every part of it, I was suddenly thrown out into an elevator which quickly rushed upward with me a great distance. From it, I was by some unseen power, thrown into another large room, nearly as big as the former. There was no floor in this room but what the machinery covered, and I was dropped on the top of the machinery. This machinery was much slower in its motion than the other, but operated very steadily. It seemed to have an eternal motion to it. There were no belts in this room. It seemed to be a combination of gigantic iron rollers and massive cog-wheels. When I came in contact with this machinery, it forced me in circles around it. The first circle being next to the wall, the second round I made, was just inside of the former, and so on until I reached the centre, the same as being carried by the waters of a whirlpool. As I made these rounds, I passed through all the rollers and machinery, being tormented, crushed and squeezed beyond description. In the centre, were two great iron rollers side by side, much larger than any of the others. They were covered with great iron teeth about a foot long which mashed into each other as they revolved. This pair of rollers, different from the others, rolled downward. I knew nothing could save me from being crushed to atoms when I came in contact with their mighty teeth. Here I was circling around them, continually coming nearer to what

seemed to be the very mouth of the bottomless pit. I knew that when I passed down through these centre rollers I would be seen no more, and expected to find myself in the lake of fire beneath them, where there was no hope of escape. When my last circle was made, I was quickly upbolstered and pitched head first into these jaws of hell. At this point I took such a fright that I woke from my sleep, and, Oh! the thankfulness of my heart when I realized it was only a dream.

Now, dear reader, while this dream is figurative; is it not a fair picture of the deceitfulness and subtle leadings of the enemy of our souls in the vow breaking life of sin? Does it not show the folly, vain sport, foolish curiosity and the sad consequences at last?

Should it be that you are now gliding down the pathway of doom, to where thousands of souls have been launched into eternal damnation, who expected, as perhaps you do, to turn back some day, and make their way to heaven, notice the inconvenience of getting off this dream picture of the path of sin. Take warning and flee for your life. The only possible way is to go back and get off where you got on. Repentance is not an easy process, but profitable, if we have a mind to do it. Listen no longer to the beguiling device of Satan: make your way to the One who cares for your soul, and will give you an entrance into eternal glory when the earthly conflict is over.

Can you get the faintest idea, dear reader, of what it means to be a lost soul? What a flood of tears, what wailing, what gnashing of teeth, what despair. Oh! the incomprehensibleness of being irredeemably lost! Lost to all happiness and holiness forever; lost to heaven,

and lost to all hope. Here, the woes are continually multiplying, and misery is on the increase. Lost,—but would not be found, just think of it; lost,—but took it by choice.

All the company one will have in hell, is the damned souls of men with multitudes of devils; and how dreadful would be the thought of meeting one of these devils in this world, but there, it means to dwell with an innumerable host of them, and that eternally.

We have a sample of torment in the reign of King Sapor of Persia, who required Christians to do unrighteousness. One saint by the name of Jonas, disobeyed, and what was the result? Dreadful, indeed. The executioners poured melted lead into his nostrils. they placed red hot iron plates under his arms and hung him up by one foot. They then cut off his hands and loose foot, tore out his tongue, and, after he fainted, they crushed him to pieces in a grape press. How horrid is such a tragedy, and how dreadful is such torment?—But is this equal to the torments of hell? Far from it. Should this last eternally, instead of for a moment, there might be some chance of a comparison.

Hell is where the false prophets, or untrue pastors, are collected; those who pretended to teach others the way to heaven, but missed it themselves through the want of godliness. Such ministers or imposters, are among the greatest factors of hell upon earth. They will have their own unrighteousness to answer for and also that of the people they have led astray by their teaching and example. How the flames of hell will reduce their ecclesiastical dignity? Their honor will be at an end; should they seek gratitude on the

strength of being clergymen, they will have to learn that gratitude is unknown in hell.

Oh! friend, what will it mean to be eternally banished to that region of darkness, which is blacker than the darkest night. This darkness will be attended with the suffocating smell of burning brimstone, where one's ears will be filled with the horrid shrieks of damned spirits. The fiends will be busy here, hurling immortal souls into the liquid fire. People can blame each other there all they wish for their desolation, but that will be the height of their satisfaction. In hell, they will be together who by their example, have taught covetousness, with those who have learned it from them; also the teacher and student of pride. The hypocrites will be there, along with the people who stumbled over them.

The miseries in the doomed world are of two characters; they are based on what we have *lost* by missing heaven, and what we have to *suffer* by gaining the afflictions of hell.

Regarding the former, "What is lost there," is the presence of the God of love. This alone is more than the loss of a thousand worlds like this. The company of saints and angels is lost, and tormenting devils take their place. In losing heaven, we lose all compassion and piety; these are unknown in the region of the damned. Oh! the dismal issue of the life of sin!

Regarding the latter, "What we suffer by gaining hell:" We have to endure the company of the base and loathsome variety of the victims of degradation, crime and debauchery. This will be our association there. We will suffer in the fires which shall never be quenched; the brimstone stench and suffocation; the

being bound in chains of utter darkness; the worm of conscience gnawing us most horribly. The eye, there is tormented with the ugly shapes and dreadful appearances of devils. The sounds which reach the ear are the unmerciful shrieks of the tormented. The nostrils are choked with sulphurous flames. The tongue is on fire and there is no water to cool it. The whole body is enveloped in liquid fire. Memory will haunt one there for the careless way he spent his precious time on earth; it will collect past pleasures, present pain and future sorrows; but, like all other events of hell, this brings no relief, but, to the opposite, adds to its torment. Every exertion made there in view of relief only increases the misery. This is the only fire that an ocean of water cannot quench.

Damnation tells the full story of the ball-room, the theatre, the drunkard's life, the blasphemer, etc., and the story will last eternally.

Oh! that man could fathom the meaning of that one word, Eternity—but who can paraphrase it? Time, with its six thousand years that have passed, is only a speck on one page of the infinite volumes of eternity. An age covering millions and millions of years will come to an end, as certainly as a day. But eternity! O, where is thy end? Eternity will draw the contrast between past pleasures and present pain, with each victim of despair. The one is the cause and lasts but a moment, the other is the effect of that moment, and lasts eternally.

Can we wonder at this, when men refuse God's heritage, which is an everlasting kingdom? Should such be surprised at being left outside of that kingdom they refused, and chose to suffer the punishment pre-

pared for the devil and his angels, which they were so often warned against? The punishment of the wicked is so closely connected with the happiness of the righteous in eternity, regarding time and duration, that it proves to be both future and eternal.

The earnest solicitude of Christ and the apostles prove that the punishment of hell is much more severe than many maintain.

Oh! sinner, why was reason given you? and why were you favored with an immortal soul, when you take so little care of it? Unless you repent you will have a long eternity to sorrow for your neglect. There you will live a dying life, while countless ages roll; a state that is worse than a thousand deaths. There is a remedy for all of this, but, it must be taken in time. The effect of poison must be killed before it gets through the system, or death will be the result. When once you have gone over the precipice of time, your doom is forever sealed.

Oh! the anguish of one's thoughts in hell. "I once might have gained happiness; salvation was once offered to me; the cleansing blood of Christ was once held before me for acceptance,—only once? Ah! scores of times, but my neglect and folly shall never be forgotten."

Hell grows more hellish as eternity marches on with its unflinching paces. Its victims become more and more ghostly and wretched as each century makes its round. The sick and suffering there, have no attending physicians or nurses. They remain poor, helpless, tormented souls to be the sport of fiends. Death, which is a dreadful monster on earth, would be highly welcomed in hell. Death, if it was only allowed to

enter, would be worshipped there. Oh! the terrible reality of the place, "Where their worm dieth not and the fire is not quenched."

In trying to view eternity we might look back to the time of Christ and the publishing of the Gospel; from then to the publishing of the law of Moses; from that, to the deluge; from the deluge, to the creation; and all this does not measure off, or give us the least idea of eternity. Had Adam lived till now, his lifetime would convey, to us, no conception of eternity.

We have, in St. Luke's Gospel, the sixteenth chapter, the story given by our Lord of the rich man in hell. Read it, sinner friend, and see if you would choose eternity in hell. Choose it! Who would? You are, dear friend, if you only neglect salvation. That is all you need to do to miss heaven, and to miss heaven, is to choose hell.

Much of the above description of hell is only a metaphorical word picture formed from weak, human language, which, at best, must fail to bring out the stern realities of the eternal abyss.

May you not so undervalue your soul, dear reader, as to neglect its eternal interests, and appear among the goats, on the left side, at the judgment. "Then shall He also say unto them on his left hand, depart from Me ye cursed into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal." "And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell (hades), delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Bear with us a moment longer, and listen to a few testimonies of dying sinners:

Voltaire—(the infidel) addressing his physician, said, "I am abandoned by God and man. I will give you half of what I am worth, if you will give me six months' life." The doctor replied, "Sir, you cannot live six weeks." Voltaire answered, "Then I shall go to hell, and you will go with me"; and soon after expired.

— Lord Byron—"Shall I sue for mercy?" After a pause, he added, "Come, come, no weakness: let's be a man to the last."

King Charles IX.—Who gave orders for the massacre on St. Bartholomew's day, expired, bathed in his own blood. He exclaimed, "What blood! What murder! I know not where I am. How will all this end? What shall I do? I am lost forever; I know it."

Philip III. of Spain—"Oh! would to God I had never reigned! Oh! that these years I have spent in my kingdom, I had lived a solitary life in the wilderness! Oh! that I had lived alone with God! How much more secure should I now have died! With how much more confidence should I have gone to the throne of God! What doth all my glory profit but that I have so much the more torment in my death."

Mr. Harvey—"Ah! the day in which I ought to

have worked is over; and now I see a horrible night approaching, bringing with it the blackness of darkness forever."

Sir Francis Newport—"Oh! the insufferable pangs of hell and damnation."

Cardinal Mazarin—"Oh! my poor soul! What will become of thee? Whither wilt thou go?"

The atheist Hobb's last words were,—“I am taking a fearful step in the dark.”

Tom Payne, the noted infidel, died drunk and swearing. His last words were: “Stay with me, for God's sake; I cannot bear to be left alone; it is hell to be left alone.”

Sir Thomas Scott—"Until this moment, I thought there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."

THE HOLY CITY.

CHAPTER XXVI.

The Holy City! Where shall we find it? Who ever heard of it? No person has discovered it yet in this world. Among all the cities of earth, there is not one whose morals entitle it to the appellation of, 'Holy City.' To find this city we must search beyond this world; we must find a means to master the force of gravitation and ascend to a cloudless region, a country beyond the stars, and here, we find the holy city, commonly called, Heaven.

The Scriptures use the term, heaven, in three different ways: First, as a name for the atmosphere about this world, the space in which the clouds and fowl are seen. Matt. 24: 30. Second, as a name for the immeasurable space in which the sun and stars are situated. Josh. 10: 13. Third, as a name for the place of the glorious abode of departed saints and the glorified angels: and greatest of all, the Omnipresent Deity, whose omnipotence controls the motions of the universe. This is what St. Paul called the "third heaven." I. Cor. 12: 2. Moses termed it, the "heaven of heavens." Deut. 10: 14.

The name, Holy City, is peculiar to heaven. To use the figurative language of Scripture, we note it as having walls of most precious stone, and twelve gates of pearl. Its streets are paved with gold, and its

mansions sparkle with inexpressible beauty. They are not crowded together after an earthly fashion, for in heaven there is plenty of room. How many Christians are deprived of much home comfort in this life, but bye-and-bye they shall have a glorious and incorruptible inheritance in mansions of splendor, beside which, the most costly and magnificent palaces of earth are pale. It is a city, (figuratively described), with golden floor and jasper walls, chinked with thousands of still more precious stones. In it thrones are prominent, on which are seated kings, princes, and elders, who, while bearing their glorious crowns, are continually waving palms of victory. What rapture awaits the soul that enters the portals of glory.

In this world, there is a continual flux of time, which is divided into hours, days, weeks, months and years; but in heaven no such things exist. There is no night there, by which days are distinguished; nor circling orbs which make the several seasons of the year: but it is one eternal, uninterrupted day, "Where they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

The holy city, or the Paradise of God, is not a fanciful creation of the human mind, but a place, "The streams whereof make glad the city of our God."

Since we are taught much about heaven by He who came down from heaven, there is no need of us beholding its furniture, to be convinced of its reality: nor do we need to understand its architecture and plans of erection. To know our King, is sufficient to convince us that His mansions are suitable for Himself and His subjects. We are not permitted to desig-

nate by earthly terms the exact latitude and longitude of heaven, but we are assured it is located in the unchangeable and most exalted part of the universe. It is not so necessary for us to know the exact position, the direction and distance to heaven, as to know its quality, and know it to be the destination of the Christian pilgrimage.

Its quality satisfies us when, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." It satisfies us as a destination, when we know that we are at mid-sea, aboard of the Gospel ship, which always makes heaven its place of arrival. We may not understand all the particulars about the route, the guidance of the ship, or particularly how it is operated. We can trust these matters, (when once we have taken the proper vessel), to the Captain. Little knowledge of our destination does not hinder our arrival, neither retard our progress in the voyage. When we disembark at the harbor of eternal sunshine, we will have plenty of time to acquaint ourselves with the dimensions and particulars of the city of bliss.

Throughout the Bible, we have a glowing account of the saints eternal rest, as a place which is infinitely sublime. The Christian has an earnest in his soul of this heavenly repose, through the portion of grace and glory which is Divinely imparted to him, causing the sin stains to be washed from his soul. The few magnificent pictures on the sacred pages, of the white city above, disclose to the sincere reader a view which causes him to be almost overwhelmed with amazement, and lost in wonder, love and praise. Nothing is more charming below, than the infinite anticipations of the

celestial throne and the eternal bliss of the immortal. There has not entered into the heart of man a full comprehension of the things which God has prepared for those who love Him. The Christian possesses a revelation of the earnest of it, by the operation of the Spirit in his soul, and regarding even this, he finds the words of human language too contracted to begin to express its full and joyful impressions. It would be a poor heaven that such beings as we are in this world, could here conceive of, or fully comprehend.

In heaven we will not be through with service to God, but it will be vastly different to that which we render Him in this life. It will be adoration at the throne, and activity in the temple. The praise of the heart, voice, hands, and the whole being, is the service of the upper sanctuary. Here, the flesh is often wearied with a few hours service; there, "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here, we often serve in tears; there, service is luxury, affording the sweetest recreation. The glittering corridors of Paradise, resound with jubilant notes of praise; no diversifying holidays are needed to break the spell of labor in the long and industrious Sabbath of the skies.

In that white city we are always singing, always praising, always serving, and always resting. How is this? It is because that there, the work is rest, and every movement, song. The many mansions make one temple, and the songs of all the worshippers connect in one harmonious tune.—Well might Luther smilingly say, (when a cardinal once threatened him of not leaving a place in all the empire of Germany where his life would be safe), "Oh! if earth cannot keep me

safe, heaven shall." How transporting is the very thought of heaven.

We ask for Nineveh, and only its ruins are found; for Babylon, and we learn of nothing there but rubbish and a dwelling place for dragons without a single human inhabitant; for ancient Rome, and we see the civilized world travelling to inspect its desolations.—But we read of another city, unlike all these, "Whose builder and maker is God." It hath undecaying foundations, and a glory that shall never fade.

How could we compare the glory of Christ in His state of humiliation, and the glory of the earthly kingdom of Divine grace, to the glory of the celestial world? When Christ's sufferings in this world were accompanied with great excellency, what will it be like at the right hand of the Father? If the church here, has rich bounties spread before it, even in the presence of its enemies, what will it be like hereafter, at the marriage supper of the Lamb?

How wonderful was the whole earthly career of the Incarnate God! When He was born, a special star conducted strangers to visit Him. His nativity was celebrated by the songs of an approaching heavenly host. When a child He answered the questions of doctors of the law. In the beginning of his special ministry, He turned water into wine; He fed thousands with a few loaves and fishes; cleansed the lepers, healed the sick, restored the blind to sight, and even raised the dead. How wonderful then must His glory be, which shone so brightly amidst the circumstantial clouds of earth, when He is beheld in the celestial world! If, when He came into Jerusalem riding upon a borrowed ass, they cut down branches, detached

their garments and spread them in the way, crying, "Hosanna, in the highest, blessed is He that cometh in the name of the Lord"; what will the glorious demonstration be like when He returns from the judgment of the world, with all the heavenly host of angels and rewarded saints, in the early hours of the eternal Sabbath morn?

On earth they said, regarding Christ, "Never man spake like this man." But, when His Majesty is beheld in the kingdom above, it will be said, "Never was glory seen like His glory." When, in the cruel tragedy experienced by the Son of God, men fell to the ground; the servant's ear was healed; the earth quaked; the veil of the temple was rent; the sun became eclipsed; dead bodies of saints arose and spectators acknowledged that, "Verily this was the Son of God": what a day it will be when all the righteous are raised and crowned with glory, and when every tongue shall confess Him to be the King supreme, the enjoyment of whose glory, we shall participate in and eternally share?

All that awaits the earthly saint, is glorious. There is a glorious, restful Sabbath in store for him. The kingdom he claims is a glorious one; his crown is glorious; his habitation will be a glorious city. His garments will be beautified with glory; his body shall be raised in glory, and to remain a glorious one. His society will be the glorified; his songs, the songs of glory; and all his exploits will be where the glory of God doth light the way.

In that glorious world, the angels form the "General assembly and church of the first-born." They are an order of intellectual beings superior to us. Reference is made to them in the sacred declaration, "He

maketh His angels spirits, and His ministers a flame of fire." They have no scattered memories to grapple with. How delightful it is to contemplate our union in the society of such beings, whose thoughts, purposes and entire course of action, are so splendid with holiness. The very name of angels, carries with it, to our minds, an exalted conception of their purity, dignity and elevated position. They are called, "Morning stars," and, "Sons of God." They, like all the creatures of the heavenly kingdom, have an eternal existence. Their chief assignments now are, to execute the judgments of Jehovah, and run on missions of love.

It might be asked, how high does the number of angels in heaven range? We cannot tell but a few sacred references will, no doubt, serve as suggestive thoughts to us, as touching this point. In Matt. 26: 53, we learn that twelve legions, at least, were at the command of Christ. Twelve Roman legions, would be seventy-two thousand foot men, and a cavalry of eight thousand seven hundred and sixty horsemen—in all, eighty thousand seven hundred and sixty. In Psalms 67: 17, and Eph. 4: 8 we find references made to where two myriads of angels attended on Mount Zion, that is twenty thousand. "Yea, before and round about the throne are, ten thousand times ten thousand, and thousands of thousands." Dan. 7: 10; Rev. 5: 11. St. Paul in Heb. 12: 22 tells us of, "An innumerable company of angels." What a brotherhood do the angels form, even according to the limited account we have? They are united by the supernatural bonds of perpetual friendship and love.

Not only are the angels numerous in heaven, but

John saw another class of the inhabitants of the holy city which were numerous, viz., the saints. "After this I beheld and lo! a great multitude which no man could number, of all nations, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice saying: Salvation to our God which sitteth upon the throne, and unto the Lamb." How charming must this sight have been to the beloved apostle, and how charming should its revelation be to the Christian still, as there is only one step for him between this earthly poverty and the heavenly riches; one step from pain to eternal health; one step from toil to sweetest rest.

In St. John's vision, the question was asked, "Who are these which are arrayed in white robes, and whence came they?" The answer was, "Sirs, thou knowest." "These are they which came out of great tribulation, (which some authors interpret as constant flailings), and have washed their robes and made them white in the blood of the Lamb."

Here, they have arrived at home, where they will walk the streets of the holy city, scale the everlasting hills, associate with the glorified angels, and solve the problems of redemption, eternal life, and rest. "Therefore they are before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them; . . . the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

There we shall join with the angels in their sublime

pursuits, in a world where sighing and sorrow are unknown. Nothing shall abate our peace or decrease our joy. No more cares to mar our pleasure. It will only be a little while, if we allow the principles of righteousness to reign within us, until we are enthroned with kings and princes, where a crown of glory shall be our eternal possession. What enjoyments await us in this happy land, where, not only our lips, but our hearts are so tuned to celestial notes, that we will adequately participate in the rapturous hallelujahs of the eternal city.

This is the saints inheritance, which is, "Incorruptible and undefiled and that fadeth not away." There, lies our eternal, enduring substance, after we tolerate a short spell of privation here. There is certainly nothing apart from heaven and what tends to it, worth setting our hearts upon while we tread this orbit, the footstool of the Great Judge.

Heaven's joys were procured at an infinite expense for our benefit. They were brought to light by the sorrows of the Son of God. Millions of crowns were procured by one cross. Jesus wept, but our tears are to be wiped away forever; He died, but we are to live; He was forsaken, but we are invited to join the blessed company of Paradise. Oh! what a happy change is this? From the prison to the throne! From the persecuting hand of revilers, to the society and fellowship of the redeemed hosts and celestial beings. Oh! blessed change! Oh! hallowed state! Farewell grief, farewell sorrow, farewell rocky shore; and welcome heavenly joy and peace, which reigns alone on high. There, our faces shall never wrinkle, nor a single hair turn grey. Every day is as the splendor of noonday, and night is

never seen. Every month is harvest and every year is the year of jubilee. Oh! welcome eternal morn; the glory of our glory, the perfection of our perfection!

Death to the saint is more a remedy, than a penalty.

One might as well try to paint the splendor of the natural sun with charcoal, as to try to pen, in full, the glory of the skies; express its raptures with our speech, or perceive it with the human mind, were its depths to equal that of the rolling sea.

For quality, we have in heaven, the greatest pleasures of the universe; for quantity, the eternal fullness of the skies; for dignity, a seat at God's right hand; for duration, a blissful eternity where millions of years multiplied by millions, do not make up a single minute of this vast eternity.

A common question relative to the possibilities of heaven is, "Shall we know each other there?" "Shall we know our wives or husbands, our children, or parents, our brothers and sisters?" etc. Good authority plainly answers this. "But then shall I know, even as also I am known." Our departed saintly friends are reserved in safety to be restored to us, when we reach eternal rest.

It is difficult for some to conceive how memory can exist in the world to come,—but on the other hand, can we conceive of Abraham, not knowing Isaac; Jacob, Rebecca; Moses, Aaron; and that the apostles of Jesus will pass one another in the streets of gold and not recognize each other?

We are told that Dives, in his conversation with Abraham, remembered his father's house and his five brethren, which indicates that we carry the faculty of memory with us into the future world. Also Abra-

ham's memory was apparent, when he reminded him of the good things he received in his life time, and Lazarus evil things. It is doubtless, too, if Abraham and Dives ever saw each other in the flesh; yet, they knew each other, and were acquainted with each other's past and present circumstances.

The Rev. Charles Drelincourt says: "I may affirm for an infallible truth that the glory of heaven, as well as grace, shall bring (certain things in) nature to perfection, but shall not destroy it. It shall add to the other excellencies, but it shall not abolish any of the faculties; it shall beautify and enrich them with new ornaments. Consequently, it shall not take away our spiritual memory, which is one of the rarest gifts and abilities of the reasonable soul."

Our spiritual intelligence will be more active in heaven than here, as there is nothing there to prevent its expansion and development. Peter knew Moses and Elijah on the mount of transfiguration, though he had never seen either of them while they were in the flesh.

Shall not St. Paul recognize his Thessalonian converts in heaven, of whom he says, "For ye are our glory and joy"? How could those whom we have been instrumental of converting and building up in the holy faith, be to the minister of the gospel and others, "A crown of rejoicing in the day of the Lord," if they did not recognize them when standing by their side?

Heaven is not a solitude; it is a well populated country, in which there are no strangers or homeless inhabitants.

In heaven we do not marry, nor are we given (by parents) in marriage—yet, dearer than all others there,

will be the wife to the husband, the husband to the wife, and friend to friend, who have blessed each other by toiling and suffering together in the holy conflict on earth.

Of all the saintly mothers who have been bereaved by the loss of their babes, there will not be one, but what will recognize their darling's form, when the beautiful light of the eternal morn shall smile upon their brows.

Heaven is a resting place. When we have entered this heaven, we are done with sailing. When we reach our journey's end, we are through with the toils of the way. In this world we are not deserving of the heavenly rest, a worthiness must necessarily precede it. We must overcome before we are entitled to the crown; and run the race, before we receive the prize. Those who enter the heavenly city, must be those who have proved themselves to be good and faithful servants. Dead souls with dead spirits, dead morals and dead works, cannot inherit the kingdom of God, any more than a natural corpse can inherit and make use of, an earthly estate.

How sad it is, (notwithstanding our abundant privileges), that so many of our fellow creatures arrive at the article of death, the verge of eternity, unprepared to meet their Maker. They leave off their good works until it is too late to do them. They aim at getting ready for heaven at the place where they that are ready go in, and the door is shut. Is not the desolation of such, sad, when they had all their life time to prepare to die; so many years to make ready for one hour? Why have they thus spent their lives? Had they any greater matter to mind?

Is not the path of religious purity, the path of wisdom, when to the righteous it is said, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world?" Every word of this, (especially under the circumstances of the judgment day), is inexpressibly full of life and joy. Oh! the incomprehensible acquitment, and delightful reward, implicated in the one word, 'Come,' supposing the other words only served to fill out the sentence, the sounding of this first word, is to those addressed, the settling of everything. When its vibrations reach our ears, we are endowed with the happy knowledge that the scales have turned in our favor, and it is the holding forth to us, by the Author of peace, a golden sceptre to warrant our final and eternal entrance into the mansions of everlasting glory.

Land's ahead! land's ahead, brother!—The Master is at the helm! Courage up! courage up! We're going to reach the harbor! Though the foam and swells of time do roar, the ship has passed through many a greater storm without a break.—Stay on board, brother, stay on board, our hopes are growing bright. Cheer up, we're going through! Get hat in hand and baggage packed, we now can view the shore; through faith's gigantic telescope we see the angels fly.—Crowd on the canvass! Enlarge the sails, the heavenly port we're nearing! Hear the shouts of glory! See the Captain's smile! Glory! Glory! Glory!—

In concluding this, the last chapter of this little work; we are pleased to be able to submit the dying words of some of the noblest saints the world has ever known.

William Grimshaw.—"I am happy as I can be on

earth, and as sure of glory as if I were already in it.—Here goes an unprofitable servant.”

J. Parsons.—“When I get to glory, I will make heaven ring with my voice, and wave my palm over the heads of the saints, crying, Victory, victory, in the blood of the Lamb!”

P. Dickenson.—“Hark! do you not hear? They are come up for me. I am ready, quite ready! Stop, say nothing, Glory, glory!”

Geo. Whitefield, said while at dinner with a friend at Princeton, N.J.: “I shall die silent. It has pleased God to enable me to bear so many testimonies for Him during my life, that He will require none from me when I die.” The only words he uttered during his agony were, “I am dying.”

John Powson.—“I know I am dying; but my death-bed is a bed of roses; I have no thorns planted upon my dying pillow. Heaven is already begun; everlasting life is won, is won, is won! I die a safe, easy and happy death. Thou, my God, art present: I know, I feel that Thou art. Precious Jesus! Glory, glory be to God!”

Thomas Rutherford.—“He has indeed been a precious Christ to me; and now I feel Him to be my rock, my strength, my rest, my hope, my joy, my all in all.”

Geo. Shadford.—“Victory, victory, through the blood of the Lamb!”

John Fletcher.—“Oh! how this soul of mine longs to be gone, like a bird out of his cage, to the realms of bliss! Oh! that some guardian angel might be commissioned, for I long to be absent from the body!”

Robt. Walkinson.—“Oh! what has the Lord discov-

ered to me this night! Oh! the glory of God! The glory of God and heaven! Oh! the lovely beauty, the happiness of Paradise! God is all love; He is nothing but love. Oh! help me praise Him! Oh! help me to praise Him! I shall praise Him forever! I shall praise Him forever!"

Edward Peeronet.—"Glory to God in the height of His Divinity! Glory to God in the depths of His humility! Glory to God in His all-sufficiency. Into His hands I commend my spirit."

Robt. Newton.—"Christ Jesus the Saviour of sinners and life of the dead. I am going, going, going to glory! Farewell, sin! Farewell, death! Praise the Lord."

Dr. W. Fisk.—"Glorious hope!"

E. B. Sabin.—"This is worth dying for; if this is dying, it is very pleasant dying! Glory, glory, glory!"

Cookman.—"I am sweeping through the gates washed in the blood of the Lamb."

Trotter.—"I am in perfect peace, resting alone on the blood of Christ: I find this sufficient to enter the presence of God with."

Dr. Payson.—"The battle is fought, the battle is fought; the victory is won."

Dr. Judson.—"I am not tired of my work, neither am I tired of the world; yet, when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise; do not be afraid of that, I feel strong in Christ."

M. Henry.—"Sin is bitter, I bless God I have inward support."

Martin Luther.—"Our God is the God from whom

cometh salvation : God is the Lord by whom we escape death."

John Knox.—"Live in Christ, live in Christ, and the flesh need not fear death."

John Calvin.—Thou, Lord, bruise me; but I am abundantly satisfied, since it is from Thy hand."

Dr. Preston.—"Blessed be God! though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God."

John Janeway.—"More praise still. — Oh! help me to praise Him! I have nothing else to do: I have done with prayers and other ordinances."

J. Harvey.—"Oh, welcome death! Thou mayest well be reckoned among the treasures of the Christian. The great conflict is over; all is done. To live is Christ; but to die is gain."

Baxter.—"I have pain, (there is no use arguing against sense), but I have peace, I have peace!"

B. Abbott.—Glory to God! I see heaven sweetly open before me!"

John Wesley.—"The best of all is, "God is with us."

Chas. Wesley.—"I shall be satisfied with Thy likeness,—satisfied, satisfied!"

AUTHOR'S CONCLUSION.

Last year we took out task up brave,—but with a
trembling hand,
This year we have an evergreen, to plant in
every land:
We thought that some with better tact, might
undertake this work,
But while it lay in idle ore, the duty we
can't shirk.

The wheels of time, in every clime, are quickly
spinning round,
And years of life, and earthly strife, will soon be
under ground;
As clouds go forth before the wind, as waves roll
o'er the sea.
So doth man's soul, to time not hold, it
finds eternity.

Then, Oh! ye millions out of God, why not indorse
the truth?
Let sunshine in, let peace begin, like tender
hearted Ruth:
Do not ignore, the pain He bore, who died for
fallen man,
To rescue him, from guilt and sin,—sublime is
such a plan.

Thy light and truth, its beams Lord bless, and
brighten up our land.
Make hearts like gold, that ne'er grow old, nor
build upon the sand:

O, Thou Divine, such love as Thine, its power
meekly prove,
On land and sea, turn man to Thee, and fill his
heart with love.

It seems a tempest that we're in, where billows
roughly move,
Yet o'er life's sea, comes forth to me, sweet tokens
of God's love:
On waves beneath, or clouds above, my soul doth
sail or soar,
With eagle wings, exulting sings, or steers for
heavenly shore.

May we be blest with tempest speed, in doing
what is right,
Live in the Lord, trust in His word, walk holy
in His sight:
Go down, ye stars that light our souls to darkness
and despair,
Fade, to an everlasting fate, let righteous-
ness appear.

This world, with all its pomp and show, with all
its songs and smiles,
Hath poison in its atmosphere, so sweet that
it beguiles;
On the green shores of heavenly love, may we not
learn to dwell,
Where ocean breeze, and balmy trees, doth keep
our spirits, well.

We feel for millions in their blood, condemned
in sin to die,
Who have no hope, no Christian love, no treasure
in the sky;
This, like a dart, goes to our heart, we grieve for
fallen men,
So while we live, we'll scatter seed, by speech or
by our pen.

The few sweet hours we've talked along from
alpha to the end,
The first discourse that we have placed on record
from our pen,
We trust will not result to prove, but profit
to the world,
And reach the masses out of Christ, His love to
them unfurl.

Many there are, both near and far, acquainted
we've not been,
This star of light, may shine so bright, that we
shall be as kin;
These golden beams we hope will light up many
darkened homes,
Where we shall ne'er be seen to tread,—but send
our prose and poems.

What is more needful than a light, to guide our
souls aright?
Here is a store, that's running o'er with bounties
in thy sight;
It points us to the living word, where we derive
our grace,
And find the spirit, love and power, to run and
win the race.

Our conversation has been long, but profitable,
we trust,
We now must close—but for how long?—to
heaven come with us;
We want your help, to swell the notes of anthems
in the sky,
Farewell, dear man—build not on sand, and meet
us bye and bye.

NOTE

We regret that the scrutinizing reader, will find, not many, but an occasional mistake in wording and spelling. We have learned, that it means much to get metal into form to print a book, without any mistakes.— Should we be favored with a demand for a second edition, errors will be corrected.

AUTHOR.

ALPHABETICAL INDEX TO SUBJECTS.

	Page.		Page.
A.			
Abraham	369, 531	Blessing and experience.....	228
Absolute perfection	123, 146	Boerhaave, Dr.	318
Abortion	493	Boys' secret vice	461
Actions speak louder than words	69	Bramwell, Wm.	484
Activity (64, the Chap.), 71, 224,	379	C.	
Aggressiveness	69	Call to the ministry.....	92
Altar services	72	Correcting children.....	248, 261, 307
Alcohol	360	Christians described	58
Alphabet in Masonry.....	463	Christian perfection,	
Amendment in life	26	(112, the Chap.), 114, 123, 126, 136	
Amusements	281	Children unlike parents.....	258
Amos	344	Church, Care of.....	71
Angels	526	Clarke, A.....	246, 263, 425, 428
Ancient cities extinct	525	Cartwright, Peter	346, 407
Anarchists	167	Catholic Church	357
Analysis of a bushel of corn....	355	Children and the Gospel....	263, 348
Apostasy	67	Choirs	343
Apostles, when sanctified.....	153	Chewing tobacco	356
Armor of righteousness	226	Cigars	360
Army on two sides of river.....	333	Cigarettes	360
Arctic regions	408	Climate unfavorable to baptism..	408
Assurance (180, the Chap.), 59, 121,	182	Cookman, Alford	263
A stylish lady	298	Corset wearing	271
Authority for non-conformity....	285	Comment of 20th Chap. of Rev.	410
Author's conclusion	537	Courtship	472, 477
B.		Creeds	105, 338
Baxter	285	D	
Backsliders	223	Day of Pentecost.....	196
Bashfulness	228	David	234, 244
Backbiting	237	Dancing	445
Bad manners in church.....	306	Deeply rooted	26
Baptism by water	396	Death-bed repentance	31
Baptism by fire	398	Death of the old man.....	140
Ball-rooms	445	Divorcement	486
Beginning of evil	102	Development of doctrines.....	191
Beecher, Dr. Lyman.....	232	Debt	267, 275
Beecher, H. W.....	232	Division	163, 175, 553
Bigotry	239	Dishonesty	267
		Diminished Church	300

ALPHABETICAL INDEX TO SUBJECTS.

	Page.		Page.
Discipline	301, 339	Fellowship	171
Difference in reckoning time....	422	Festivals	178
Dress of children.....	260, 278	Feet washing	425
Dress of adults	269, 448	Filled with the Spirit.....	209
Dreams	334, 508	Five families baptized	407
Double sinners	278	Fire insurance	438
Dying testimonies of unsaved....	519	Fire	317
Dying testimonies of saved.....	533	Fiends of men	447
E		Flirtation	475
Early impressions	247	Following Indian's example....	272
Easter	422	Forms in prayer	319
Edwards, Jonathan	263	Foolish mothers	474
Eight barrels of apples.....	377	Fowler, O.S.	478
Eli	248	Free-will	100
Employment of children.....	260	Free-will offerings	374
Enemy and enmity.....	109	Fruit of the Spirit.....	133
English Church	105	G	
Entire San., instantaneous.....	113	Good works	211
Entire San., at death.....	130	Gold, Wearing of.....	271
Entire San., negative side.....	135	Gossip	306
Entire consecration	138	Grieving Holy Spirit..(82, the Chap.)	
Entire San., positive side.....	143	H	
Entertainments	240	Hall, Robt.	263
Errors, Doctrinal	107	Hair dressing	272
Errors, spread rapidly.....	108	Harmony of creeds	338
Errors, combating	231	Heresies	43
Eternity	238, 516	Henry VIII.	440
Eskimos	421	Hell, Description of,	
F			506, 508, 515, 518
Faith	(38, the Chap.)	Heaven.....	521, 529, 532
Faith, Evangelical.....	39, 41, 221	Home duties	76
Faith sustained by activity.....	39	Horse-trading	87
Faith and works.....	40, 49	Holiness described	116, 131
Faith, Description of.....	41, 204	Holiness, Following after.....	117
Faith and repentance.....	42	Holiness, retaining it.....	120, 127
Faith, Proper.....	43, 44, 54	Holiness, Opposition to.....	131
Faith averse to doubt.....	45	Holiness, Entreaty to.....	157
Faith, Spurious.....	47, 48	How to prevent a revival.....	235
Faith, Act of.....	48, 125, 140	Honoring parents	473
Faith without demonstration....	156	Humility	25, 208, 426
Fall of man	103	Husband's love to wife.....	147
Fanaticism	152	I	
Familiarity, too great.....	171	Imaginary mill	209
Fathers, The	225	Impressions	88
Fanatical stare	308	Immersion	401, 408
Feelings	47	Immodesty	409
Fear and love.....	145	Inconsistencies	75, 216
Fear.....	148, 149, 150	Initial sanctification	124

ALPHABETICAL INDEX TO SUBJECTS.

	Page.		Page.
Inbred Sin.		Mock marriages	449
(99, the Chap.), 104, 106, 107		Morgan, Wm.	466
Inbred sin, Repentance of.....	136	Music	340
Infirmities	176		
Indirect witness of Spirit.....	181	N	
Infidelity	206	Names, how derived.....	58
Industries, Natural	264	Names of Church	332
Infants	106, 405	Nero dipped saints	343
Insurance	433	Newton, Robt.	492
Intermarriage	480	No-sectism	335, 338
		Now, The importance of.....	36
J			
Jacob	369	O	
Jailor at Philippi	403	Oaths, Twelve	457
Jesus anointed	203	Obedience to parents.....	247, 251
Jerusalem had a day.....	37	Of One Accord....(160, the Chap.)	
Jesus baptized with water.....	399	Official authority.....	165, 169, 170
Joshua	253	Of one mind.....	172
Jones, Sam	259, 354, 474	Order in services.....	72, 73
Joel's prophecy	196	Original righteousness	101
John's baptism	397	Origin of man	101
Jordan's river	398	Origin of style	274
Jonas martyred	114	Origin of religious sects.....	337
Judgment day.....	410, 500	Other tongues	428
K		P	
Knox, J.	325	Paul and Barnabas	175
		Paul in prison.....	226
L		Parental Responsibility.	
Laziness	233	(145, the Chap.), 68	
Late coming to Church.....	304-306	Patience	318
Latitude	423	Paul baptized	397
Lady Evangelists.....	482, 485	Persecution	94, 299
Land's ahead	533	Perfection	145
		Perfect love without fear.....	145
M		Perfect love	150
Martyrs	114, 240	People not satisfied with preacher	166
MacKnight	291	Pentecost, Day of.....	194, 196, 401
Man, head of household.....	492	Penn, Wm.	263
Masons	457	Peter and John in prison.....	284
Marriage	471, 491	Personality	297
Methodism	105, 483	Perversion of Scripture in Masonry	463
Means saved by salvation.....	392	Physical and immortal self.....	83
Mediatorial throne	417	Power of natural man.....	192, 243
Mistakes, Liable to.....	156	Power for service	198
Minister's duty.....	229, 322	Poetry—by Author.	
Missionaries	393, 394	62, 158, 188, 241, 330, 537	
Miscellaneous Sub. (395, the Chap.)		—by J. Wolfgang.....	80
Millennial reign of Christ.....	409	—by Bowley	49
Moody, D. L.	199, 469	—by Montgomery	314
Montgomery	314	—Selected...40, 286, 346, 355	
Money and the Gospel (368, the Chap.)			

ALPHABETICAL INDEX TO SUBJECTS.

	Page.		Page.
Polygamy	491	Self-indulgence	83
Prevenient grace	25	Second blessing.....	122, 128, 151
Prayer (in John, Chap. 17).....	01	Seventh Chapter of Romans.....	132
Prayer, Improper.....	303, 316	Serving God	220
Prayer, Family	80	Selfishness	322
Presumption	187	Sectarian strife	333
Prayer.....(310, the Chap.)		Seventh Day Adventists.....	421
Prayer described.....	310, 317	Secret societies.....	436, 452, 469
Prayer, Necessity of.....	76, 311-329	Second Coming of Christ.....	498
Prayer, Power of.....	312, 317	Service in heaven.....	524
Prayer, Prevailing.....	318, 321	Secret sins	493
Prayer, Fervent	320-323	Singing	74, 304
Prayer, Intercessory	324-326	Sixth Chapter of Romans.....	404
Prayer meetings	328	Sins transmitted to offspring....	195
Pride	346	Skating rinks	444
Premillennialism	409, 415	Slothfulness	70
Prayer in Masonry	462	Smoking	356
Puppy love	476	Sorrow, two kinds	28
Q		Soul Winning Power.(190, the Chap.)	
Quaker	482	Soul travail	326
Quality in heaven	523	Spurious religion	236
Queen of Sheba	292	Style.....	179, 275, 342
R		Standard of purity unchangeable.	102
Rebellion	215	Stanley	352
Reconciliation	240	Statistics	359
Regeneration, General view.....	55, 59	Stenographers Wanted.....	450
Regeneration, not reformation...	56	Sunday sickness	75
Regeneration, J. Wesley.....	59	Suggestive Thoughts, (204, the Chap.)	
Regeneration	(51, the Chap.)	Sunday visiting	442
Regenerate, Keeping	61	System	335, 385, 387
Revivals	318	T	
Riches	378	Talkativeness	84
Resurrection day.....	410, 418, 499	Tattlers, Recipe for.....	86
Repentance	51	Temptations	45, 142
Repentance, Exhortation to.....	30	Testimonies, Improper	
Repentance, Negative and positive		73, 235, 302, 303	
	27, 28	Testimony, T. D. E.....	454
Restraining grace	24	Temperance.....(350, the Chap.)	
Robbing God	268	Tea and coffee	363
S		The four elements	317
Sanctification, Where it begins,		Three student boys	176
	57, 103	The holy life.....	215
Salvation	212	The Church Militant,	
Sanballat	225	(220, the Chap.)	238
Sacraments	395	The Christian Church.....	238, 333
Sabbath desecration	441	The well-trained girl.....	254
Schools and religion	264	The church walking with the	
Scolding into religion.....	70	world	286

ALPHABETICAL INDEX TO SUBJECTS.

	Page.
The tenderness of children.....	257
The busy agent.....	309
The Church of God..(332, the Chap.)	333
The glorious church.....	333
The three cows	376
The washer-woman	392
The Lord's Supper	395
The eunuch	402
The body of Christ.....	417
The Christian Sabbath.....	419
The Broad Way....(440, the Chap.)	
The Sowing and Reaping Life, etc. (471, the Chap.)	
The Judgment Day..(496, the Chap.)	
The Region of the Damned, (506, the Chap.)	
The Holy City.....(521, the Chap.)	
The glory of Christ.....	525
The saints in heaven.....	528
Tithing	368
Tobacco	356
Training children	251 256
Trials	45, 78, 408
Triumphant Church	346
U	
Undue haste	295
Unequally-yoked	478
Unhasting, yet unresting	80
Unity	325-328
Unity and uniformity.....	160, 177

	Page.
V	
Vanity	73, 194, 303
Voice in prayer	320
W	
Welfare, Christian.....	227, 232
Watts, Isaac	263
Water baptism	396
Wesley, J.—59, 79, 156, 174, 184, 249, 256, 276, 334, 350, 382, 483, 536.	
Wesley, Susannah.....	249, 255
Weak saints.....	57, 347
Weekly offerings	383
Webster, D.	453
Whitefield and brother.....	29
Whiskey.....	350, 447, 448
What a barrel of whiskey con- tains	355
Winning souls.....	231, 236, 295
Willing property	261
Wisdom.....(291, the Chap.)	
Wisdom of this world.....	293
Wisdom in services.....	296
Works	223
Worldly Conformity..(264, the Chap.)	
Y	
Youthful marriages	481
Z	
Zamblichus	271
Zeal	295

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